

THE FOUR GOSPELS

FRANCIS PATRICK KENRICK

1849

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THE FOUR GOSPELS

TRANSLATED FROM THE LATIN VULGATE,
AND DILIGENTLY COMPARED WITH THE ORIGINAL GREEK TEXT

With Notes Critical and Explanatory
By: FRANCIS PATRICK KENRICK

1849 Original Publisher, **EDWARD DUNIGAN & BROTHER**, New York

580 Pages

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The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

Biographical Sketch of Francis Patrick Kenrick

Francis Patrick Kenrick (1797-1863) was an Irish immigrant Catholic prelate who became Bishop of Philadelphia and later Archbishop of Baltimore. As the result of an acknowledged need at the time for an updating of the Catholic *Douay-Rheims Bible*, Kenrick published, during the years 1849-1860, a revision of the Douay-Rheims version, adding copious annotations.

The Rheims New Testament had been published in 1582, being the work, primarily, of Gregory Martin, with the assistance of William Allen, Richard Bristow, and others. The Douay Old Testament, done probably by the same men, was published in 1609-1610. The Douay-Rheims underwent various degrees of revision by Catholic scholars during the succeeding years. Significant ones were Richard Challoner, (1749-1772); Bernard McMahon, (1783-1810); James Robertson/John Geddes, (1792-1812) and Francis Kenrick, (1849-1860). Others, less significant, were: Cornelius Nary, (1718-1719); Robert Witham, (1730-1740); Alexander Geddes, incomplete Bible, (1792-1797); John Lingard, four Gospels, (1836). Some of these were reissued in slightly revised editions.

Of the foregoing, only Challoner's and Kenrick's appear to be major revisions of the Douay-Rheims, with Kenrick's six-volume edition ultimately failing to receive wide acceptance. That left Challoner's revision of the Douay-Rheims as the standard Roman Catholic Bible until the middle of the 20th century.

In the Preface of Kenrick's *The Four Gospels* (1849), he explains his view of Challoner's work, "I venture to offer to the public a revised translation of the Four Gospels . . . not to substitute it in public use for the received version [that of Dr. Challoner]. . . ." In 1851 he published the rest of the New Testament. Of his work on the Old Testament, completed by 1860, Kenrick said, "I present my work as a literary essay, rather than as a substitute for the Douay translation." Kenrick's notes indicate his familiarity with the Greek texts of Scholz, Griesbach, Bloomfield and others.

A one volume "Second edition, Revised and Corrected," of the New Testament was published by Kenrick's in 1862 and titled, *The New Testament Translated from the Latin Vulgate, and Diligently Compared with the Original Greek Text, with Notes, Critical and Explanatory*. Its text differs from his first edition in several passages (Matt. 1:12; Matt. 2:1; etc.), as well as featuring its annotations in smaller type face. Kenrick's first edition can more properly be termed a "revision" of the Douay-Rheims, while this edition omits any reference to its famous predecessor.

— William E. Paul, Editor
Bible Editions & Versions

THE FOUR GOSPELS,

TRANSLATED FROM THE LATIN VULGATE,

AND DILIGENTLY COMPARED WITH THE ORIGINAL GREEK TEXT,

BEING A REVISION OF THE RHEMISH TRANSLATION,

WITH NOTES CRITICAL AND EXPLANATORY.

BY

FRANCIS PATRICK KENRICK,

BISHOP OF PHILADELPHIA.

“That thou mayst know the certainty of those words in which thou hast been instructed.”
Luke i. 4.

NEW-YORK:

EDWARD DUNIGAN & BROTHER,
151 FULTON STREET.

1849.

ENTERED according to Act of Congress, in the year 1840, by

FRANCIS PATRICK KENNICK,

In the Clerk's Office of the District Court for the Southern District of New-York.

**TO THE HIERARCHY OF THE UNITED STATES ASSEMBLED IN THE
SEVENTH PROVINCIAL COUNCIL OF BALTIMORE.**

MOST REVEREND AND RIGHT REVEREND COLLEAGUES,

I venture to offer to the public a revised translation of the four Gospels, with notes directed to remove the chief difficulties that may occur in their perusal. My object is not to substitute it in public acts for the received version, but to submit it to your mature judgment and correction, and in the mean time to facilitate the study of the life of our Divine Redeemer in its only authentic records. The annotations which I have added, are for the most part selected from the holy Fathers, although occasionally I have availed myself of the researches of modern writers, - unhappily estranged from Catholic communion. I cannot hope that a work which demands so much erudition and such exercise of judgment, is in every respect faultless, but I offer it as an earnest of my zeal for the correct understanding and devout study of the sacred Scriptures. These have at all times been the subject of the meditation of the prelates of the Church, and of the clergy generally, whose duty and constant endeavor it has been to refresh the faithful with the living waters drawn from these fountains of salvation.

With profound veneration and sincere attachment, I have the honor to remain,

Your devoted brother in Christ,

FRANCIS PATRICK KENRICK,
BISHOP OF PHILADELPHIA.

Philadelphia, May 1, 1849.

SYNOPSIS OF THE GOSPELS.

Eternity of the Word,	Gospel of St. John, ch. i. v. 1-14.
Annunciation and conception of John,	Luke i. 5-25.
Annunciation and conception of Christ,	Luke i. 26-38.
Visitation of Mary. Her canticle,	Luke i. 39-56.
Birth of John. Canticle of Zachary,	Luke i. 57-80.
Genealogy of Christ,	Matthew i. 1-17.
	Luke iii. 23-38.
Joseph is informed by the angel of the miracu- lous conception,	Matthew i. 18-25.
Birth of Christ,	Luke ii. 1-7.
Adoration of the shepherds,	Luke ii. 8-20.
Circumcision of Christ,	Luke ii. 21.
Visit of the Magi,	Matthew ii. 1-12.
Purification,	Luke ii. 22-39.
Flight into Egypt,	Matthew ii. 13-15.
Massacre of the innocents,	Matthew ii. 16-18.
Return from Egypt,	Matthew ii. 19-23.
Jesus is found in the temple,	Luke ii. 40-52.
Preaching of John,	Matthew iii. 1-10.
	Mark i. 1-6.
	Luke iii. 1-14.
Testimony of John concerning Christ,	Matthew iii. 11-12.
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	Luke iii. 15-20.

Baptism of Christ,	Matthew iii. 13-17. Mark i. 9-11. Luke iii. 21-22.
Fast and temptation of Christ,	Matthew iv. 1-11. Mark i. 12-13. Luke iv. 1-13.
Second Testimony of John,	John i. 15-28.
Another testimony of the same,	John i. 29-34.
The calling of Andrew and Peter,	John i. 35-42.
Calling of Philip and Nathanael,	John i. 43-51.
Wedding of Cana,	John ii. 1-13.
First expulsion from the temple of those who bought and sold,	John ii. 13-25.
Nicodemus comes to Christ,	John iii. 1-21.
Fourth testimony of John,	John iii. 22-36.
Christ discourses with the Samaritan woman,	John iv. 1-42.
Imprisonment and death of John,	Matt. xiv. 3-10. Mark vi. 17-29. Luke iii. 19-21.
Christ preaches in Galilee,	Matt. iv. 12-17. Mark i. 14-15. Luke iv. 14-32. John iv. 43-45.
Cure of the ruler's son in Cana,	John iv. 46-54.
Second call of Peter and Andrew,	Matt. iv. 18-20. Mark i. 16-18.
Call of James and John,	Matt. iv. 21-22. Mark i. 19-20.
A demoniac is cured in Capharnaum,	Mark i. 21-28. Luke iv. 31-37.
The mother-in-law of Peter is cured,	Matt. vii. 14-17. Mark i. 29-34. Luke iv. 38-41.
Christ travels through Galilee,	Matt. iv. 23-25. Mark i. 35-39. Luke iv. 42-44.
Miraculous draught of fishes,	Luke v. 1-11.
Cleansing of a leper,	Mark i. 40-45. Luke v. 12-16.

Cure of a paralytic,	Matt. ix. 1-8. Mark ii. 1-12. Luke v. 17-26.
Dispute about fasting,	Matt. ix. 14-17. Mark ii. 18-22. Luke v. 33.
The infirm man at the pool is healed,	John v. 1-47.
The disciples pluck ears of corn on the sabbath,	Matt. xii. 1-8. Mark ii. 23-28. Luke v. 1-5.
The man with the withered hand is cured,	Matt. xii. 9-21. Mark iii. 1-12. Luke vi. 6-11.
Election of the twelve apostles,	Mark iii. 13-19. Luke vi. 12-16.
Sermon on the mountain,	Matt. v.-vii. Luke vi. 17-49.
The cleansing of the leper,	Matt. viii. 1-4.
The servant of the centurion at Capharnaum is cured,	Matt. viii. 5-13. Luke vii. 1-10.
The resurrection of the widow's son at Naim,	Luke vii. 11-18.
The embassy from John to Christ,	Matt. xi. 2-19. Luke vii. 19-35.
Christ reproves the Jews for unbelief,	Matt. xi. 20-30.
The sinful woman at the feet of Christ,	Luke vii. 36-50.
A demoniac is delivered, whence the Pharisees blaspheme,	Matt. xii. 22-37. Mark iii. 20-30.
Unbelief of the Jews,	Matt. xii. 38-45.
The mother and brethren of Christ seek Him,	Matt. xii. 46-49. Mark iii. 31-35. Luke viii. 19-21.
Parables,	Matt. xiii. 1-53. Mark iv. 1-34. Luke viii. 4-18.

Explanation of parable, some desire to follow

Christ,

Matt. viii. 18-22.

The stilling of the tempest,

Matt. viii. 23-27.

Mark iv. 35-40.

Luke viii. 22-25.

The demons enter into the swine,

Matt. viii. 28-34.

Mark vi. 1-20.

Luke viii. 26-39.

The issue of blood is cured, and the daughter
of Jairus is resuscitated,

Matt. ix. 18-26.

Mark v. 21-43.

Luke viii. 40-56.

Two blind men receive sight, a dumb demo-
niac recovers speech,

Matt. ix. 27-34.

Jesus teaches in the synagogue of Nazareth,

Matt. xiii. 54-58.

Mark vi. 1-6.

He travels through Galilee teaching,

Matt. ix. 35-38.

Mission of the twelve apostles,

Matt. x. 1-42.

Mark vi. 7-13.

Luke ix. 1-6.

Multiplication of five loaves,

Matt. xiv. 14-21.

Mark vi. 30-44.

Luke ix. 10-17.

John vi. 1-14.

Jesus and Peter walk on the sea,

Matt. xiv. 22-36.

Mark vi. 45-56.

John vi. 15-24.

Discourse of Christ concerning the bread of
life,

John vi. 25-72.

Scandal taken from the neglect of the dis-
ciples to wash their hands before meals,

Matt. xv. 1-20.

Mark vii. 1-23.

Cure of the daughter of the Chananæan
woman,

Matt. xv. 21-29.

Mark vii. 24-31.

A deaf and dumb man is cured,

Matt. vii. 32-37.

Multiplication of seven loaves,

Matt. xv. 30-39.

Mark viii. 1-10.

- Sign demanded by the Pharisees. Warning
to beware of their leaven, Matt. xvi. 1-12.
Mark viii. 11-21.
- A blind man in Bethsaida is restored to sight, Mark viii. 22-26.
- Peter acknowledges the divinity of Christ,
and receives praise, with the promise of
the primacy, Matt. xvi. 13-20.
Mark viii. 27-30.
Luke ix. 18-21.
- Christ discourses of His passion, and re-
proves Peter, Matt. xvi. 21-28.
Mark viii. 31-39.
Luke ix. 22-27.
- Transfiguration of Christ, Matt. xvii. 1-13.
Mark ix. 1-12.
Luke ix. 28-36.
- The boy who was afflicted by the fiend is
healed, Matt. xvii. 14-22.
Mark ix. 13-32.
Luke ix. 37-45.
- Jesus pays the tax for Peter, as well as for
Himself, Matt. xvii. 23-26.
- Discourse of our Lord on humility, scandal,
and fraternal correction, Matt. xviii. 1-20.
Mark ix. 32-49.
Luke ix. 46-50.
- Discourse on forgiveness of enemies, Matt. xviii. 21-35.
- The Samaritans reject Christ, Luke ix. 51-56.
- Several offer to follow Him, Luke ix. 57-62.
- Mission of the seventy-two disciples, Luke x. 1-24.
- Discourse of our Lord on the love of God
and the neighbor, Luke x. 25-37.
- Our Lord in the house of Mary and Martha, Luke x. 38-42.
- Discourse on prayer, Luke xi. 1-13.
- Blasphemies of the Jews on occasion of the
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- Discourse against the Pharisees, Luke xi. 37-54.
- Discourse against hypocrisy and avarice : also
on vigilance, Luke xii. 1-59.

Penance preached on occasion of the Galileans put to death by Pilate,	Luke xiii. 1-10.
Cure of a woman bent down with disease,	Luke xiii. 11-22.
Discourse of Christ on the small number of the elect, the call of the gentiles, and the rejection of the Jews,	Luke xiii. 23-35.
The dropsical man healed on the sabbath.—Parables,	Luke xiv. 1-35.
Pharisees scandalized at the familiarity of Christ with sinners,	Luke xv. 1-32.
Parable of the steward,	Luke xvi. 1-13.
Divorce,	Matt. xix. 3-12. Mark x. 2-12. Luke xvi. 14-31.
Discourse on scandal, and on forgiveness, on faith and works,	Luke xvii. 1-11.
Feast of the tabernacles,	John vii. 2-53.
Woman taken in adultery ; discourse to the people,	John viii. 1-59.
The man born blind,	John ix. 1-41.
Parable of the sheepfold,	John x. 1-22.
The ten lepers,	Luke xvii. 11-19.
Time of the establishment of the kingdom of God,	Luke xvii. 20-37.
Discourse on prayer,	Luke xviii. 1-14.
Christ asserts His divinity,	John x. 22, 42.
Blessing of children. Conditions for eternal life,	Matt. xix. 13-30. Mark x. 13-31. Luke xviii. 15-30.
Parable of the vineyard,	Matt. xx. 1-16.
Resuscitation of Lazarus,	John xi. 1-56.
Petition of the sons of Zebedee,	Matt. xx. 17-28. Mark x. 32-46. Luke xviii. 31-34.
Blind man of Jericho,	Matt. xx. 29-34. Luke xviii. 35-43.
Conversion of Zachæus,	Mark x. 46-52. Luke xix. 1, 10.

Parable of the talents,	Luke xix. 11-26.
Mary anoints the head and feet of Jesus,	Matt. xxvi. 6-13.
	Mark xiv. 3-9.
	John xii. 1-11.
Entry into Jerusalem,	Matt. xxi. 1-9.
	Mark xi. 1-10.
	Luke xix. 29-44.
	John xii. 12-19.
Christ enters into the temple,	Matt. xxi. 10-16.
Gentiles wish to see Christ,	John xii. 20-50.
The fig-tree is cursed,	Matt. xxi. 17-19.
	Mark xi. 11-14.
The buyers and sellers are cast forth,	Matt. xxi. 12-13.
	Mark xi. 15-19.
	Luke xix. 45-48.
Discourse on faith,	Matt. xxi. 20-22.
	Mark xi. 20-26.
Jesus is questioned as to His authority,	Matt. xxi. 23-46.
	Mark xi. 27-33.
	Luke xx. 1-19.
Parable of the wedding,	Matt. xxii. 1-14.
Jesus is questioned by the Herodians, Sadducees and Pharisees,	Matt. xxii. 15-40.
	Mark xii. 13-37.
	Luke xx. 20-44.
Vices of the scribes and Pharisees,	Matt. xxiii. 1-39.
	Mark xii. 38-40.
	Luke xx. 45-47.
Widow's mite,	Mark xii. 41-44.
	Luke xxi. 1-4.
Destruction of Jerusalem and end of the world,	Matt. xxiv. 1-41.
	Mark xiii. 1-32.
	Luke xxi. 5-33.
Watchfulness enjoined,	Matt. xxiv. 42-51.
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	Luke xxi. 34-36.
Parable of the virgins and of the talents,	Matt. xxv. 1-30.
General judgment,	Matt. xxv. 31. 46.

Conspiracy of the Jews against Jesus,	Matt. xxvi. 1-5. Mark xiv. 1-2. Luke xxii. 1-2.
Compact of Judas to betray Christ,	Matt. xxvi. 14-16. Mark xiv. 10-11. Luke xxii. 3-6.
Paschal supper,	Matt. xxvi. 17-20. Mark xiv. 12-17. Luke xxii. 7-18.
Washing of the feet,	John xiii. 1-15.
Institution of the Eucharist,	Matt. xxvi. 26-29. Mark xiv. 22-25. Luke xxii. 19-20.
Prediction of the treason,	Matt. xxvi. 21-25. Mark xiv. 18-21. John xiii. 16-30. Luke xxii. 24-30.
Lesson of humility,	Luke xxii. 31-32.
Charge to Peter,	John xiii. 33-35.
Injunction to cherish mutual love,	Matt. xxvi. 31-35. Mark xiv. 27-31. Luke xxii. 33. 34. John xiii. 36-38.
Prediction of Peter's fall,	John xiv. 1-31; xv. 1-27; xvi. 1-31.
Continuation of discourse after supper,	John xvii. 1-26.
Prayer of Christ after supper,	Matt. xxvi. 36-46. Mark xiv. 32-42. Luke xxii. 40-46. John xviii. 1.
Agony in the garden of Gethsemani,	Matt. xxvi. 47-56. Mark xiv. 43-52. Luke xxii. 47-53. John xviii. 2-12.
Seizure of Christ,	John xviii. 13-24.
Jesus is led to Annas,	Matt. xxvi. 55-68. Mark xiv. 43-65.
Jesus before Caiaphas,	Luke xxii. 54. 55.

Fall of Peter,	Matt. xxvi. 69-75. Mark xiv. 66-72. Luke xxii. 56-62. John xviii. 17-18. 25-27.
Despair of Judas,	Matt. xxvii. 3-10.
Jesus before Pilate,	Matt. xxvii. 11-14. Mark xv. 2-5. Luke xxiii. 2-5. John xviii. 28-38.
Before Herod,	Luke xxiii. 6-12.
Pilate seeks to release Jesus,	Matt. xxvii. 15-25. Mark xv. 6-14. Luke xxiii. 17-23. John xviii. 39. 40.
Scourging of Jesus and crowning with thorns,	Matt. xxvii. 27-30. Mark xv. 16-19. John xix. 1-3.
Pilate shows Him to the people,	John xix. 4-16.
Carrying of the cross,	Matt. xxvii. 31-32. Mark xv. 20. 21. Luke xxiii. 26-32. John xix. 16-18.
Crucifixion,	Matt. xxvii. 33-56. Mark xv. 22-41. Luke xxiii. 33-49. John xix. 18-24.
Conversion of the thief,	Luke xxiii. 39-43.
Christ addresses His mother and John,	John xix. 25-27.
Burial of Christ,	Matt. xxvii. 57-66. Mark xv. 42-47. Luke xxiii. 50-56. John xix. 31-42.
Pious women visit the tomb,	Matt. xxviii. 1-15. Mark xvi. 1-13. Luke xxiv. 1-12.
Visit of Peter and John,	John xx. 1-10.
Manifestation of Christ to Mary Magdalen,	John xx. 11-18.
Journey to Emmaus,	Luke xxiv. 13-35.

Manifestations to the apostles,	Luke xxiv. 36-45.
	John xx. 19-31.
Manifestation at the lake of Tiberias,	John xxi. 1-14.
Pastoral commission to Peter,	John xxi. 15-17.
Prediction of Peter's martyrdom,	John xxi. 18-25.
Manifestation on mount of Galilee,	Matt. xxviii. 16. 17.
Commission to the apostles,	Matt. xxviii. 18-20.
	Mark xvi. 14-20.
	Luke xxiv. 46-53.

I have followed the Bible de Vence in the above synopsis, with some unimportant variations.

EXPLANATIONS.

G. is put for the common Greek text.

P. for the Protestant version, authorized by King James.

G. P. marks the places in which they harmonize.

Cath. for "A Catholic." Both denote the version ascribed to Dr. Lingard.

Lit. for Literally.

A BRIEF NOTICE OF MANUSCRIPTS.

The Alexandrian manuscript, now preserved in the British Museum, is supposed to have been written at Alexandria in the fifth century.

The Vatican manuscript is proved by Hug to belong to the middle of the fourth century. The internal value of its readings is probably superior to the former.

The Ephrem manuscript, a palimpsest; so called from the works of St. Ephrem the Syrian, having been written over the original writing, which has been restored, probably belongs to the sixth century. It is in many places illegible, and has numerous chasms.

The Cambridge manuscript, presented to the University by Beza, contains the four gospels, and the Acts, with a fragment of the epistles, and belongs probably to the seventh century.

The Dublin manuscript preserved in Trinity College, Dublin, belongs to the sixth century. It exhibits the gospel of St. Matthew, but in a very imperfect state.

Uncial manuscripts are those written in capital letters, as was usual before the tenth century.

Cursive characters were employed since that period.

ANCIENT VERSIONS.

The Syriac version, called the *Peshito*, or *simple*, was made probably in the first century. A revision of it is known as the *Karkaphenseian* recension, this name signifying *mountainous*, as it was used in a monastery about Mount Sagar. The *Peshito* is of great value.

The *Philoxenian* version in the Syriac language, takes its name from Philoxenus, or Xenayas, Bishop of Mabug, or Hierapolis in Syria, under whose direction it was executed about the year 508. Only a few fragments of it have been yet discovered. The name is given by mistake to the *Harclean* version made by Thomas of Harkel, or Heraclea, in Syria, Bishop of Mabug, about the year 616.

Another Syriac version of the Gospels for the Sundays and festivals is called the Jerusalem, or *Palentino-Syriac* version. It was probably made in the fifth century.

The Memphitic, or Coptic version of the New Testament was made from the original Greek in the third century, in the language of Lower Egypt.

The Sahidic, or Thebaic, in the language of Upper Egypt, was made probably in the same century. Several of its peculiar readings harmonize with the Latin. Both versions generally represent the Alexandrian recension.

The Gothic version of the New Testament was made from Greek manuscripts by Ulphilas in the fourth century. The four Gospels are preserved in the celebrated *Codex Argenteus*, in the University of Upsal.

The Armenian version was made from the Greek at the commencement of the fifth century. It is thought to have been afterwards adapted to the Peshito.

The Æthiopic version was made early in the fourth century. It is literal, and often agrees with the Syriac called *Peshito* and with the *Vetus Itala*.

There are two Persian versions of the Gospels, one taken from the Peshito, the other from the Greek. The latter is designated *Wheloc* from the name of the Cambridge Professor who undertook to publish it.

The Slavonic version of the New Testament was made from the Greek text as found in the Constantinopolitan recension, by Cyril of Thessalonica and his brother Methodius. It is considered of great excellence.

THE
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"That thou mayest know the certainty of those words in which thou hast been instructed."
Luke i. 4.

GENERAL PREFACE.

GOSPEL is an old Saxon word meaning *good news*, and corresponding literally to the Greek term: *ΕΥΑΓΓΕΛΙΟΝ*. It is used to express the whole revelation made by our Lord Jesus Christ—the good tidings of salvation through His blood, proclaimed in His Name to penitent believers. It has also been specially applied to designate the record of His life—His teaching—His sufferings—His death and resurrection. Of the many books circulated in the first and second centuries, which purported to give the history of Christ, only four were received as authentic and inspired statements; two of which were composed by apostles; the others were the works of their disciples. These four gospels doubtless contain intrinsic marks of truth; as for instance, the simplicity of the style, the circumstantial minuteness of the narrative, the absence of all appearance of passion, interest, or artifice—the purity and holiness which they inculcate: but the external evidence—the testimony of the Church Catholic—which has received and preserved them—is that which first commends them to the veneration of the faithful, and which keeps faith riveted to their inspired authority. The great Augustine did not hesitate to say: “I should not have believed the gospel, were I not moved thereto by the

authority of the Catholic Church.”* St. Irenæus, who lived in the decline of the second century, relies on the testimony and faith of the Church spread throughout the world, as vouching for the four gospels, which were everywhere venerated as true and inspired histories of Christ.†

Two of the evangelists, Matthew and John, having been eye-witnesses of many of the facts, and hearers of the discourses which they have recorded, their testimony considered in a mere human light, must have considerable weight, especially since its acceptance by those who had the means of disproving it, if it were false, corroborates it. The diligence which St. Luke professes to have used in ascertaining the facts, by recourse to the immediate witnesses of them, was no doubt employed also by St. Mark, whose narrative is recommended by his intimacy with St. Peter, the privileged disciple of Christ. As historic documents, the gospels are in the highest degree credible, since they are cotemporary statements, made by eye-witnesses, or by those who had the benefit of such testimony; and they are connected with a great moral revolution, which cannot be satisfactorily accounted for, unless by admitting the facts which they record. The substitution of the pure and simple Christian worship for the Jewish sacrifices and ceremonial, and the diffusion of the sublime doctrines and self-denying morality of Christ throughout the Pagan world, are undeniable events, which rest upon His teaching and miracles. The manifest harmony, in the main facts, of the four evangelists, who wrote at

* L. contra ep. fundamenti. c. v.

† L. iii. adv. hæc. c. v.

different times, and in different countries, gives to their joint testimony, irrefragable authority, which is in no wise lessened by their apparent discrepancies in minor details; since these serve to show the absence of collusion, and an independent exercise of judgment. The imperfections of the style, which, with the exception of the Gospel of Luke, marks the writers as uneducated men, using a foreign language, and unadorned with the acquired graces of historic composition, commend their narratives as unvarnished statements of facts.

In order to understand the precepts and doctrines which were delivered by our Lord, we must bear in mind the circumstances in which He spoke, whether in private to His disciples, or in public to the multitude; and compare the various statements of the evangelists, who manifestly did not undertake to record His very words, so much as the substance of His instructions. The usages and opinions of the Jews should also be known, that we may give to certain phrases and expressions their just value. The practices of the primitive Christians in the apostolic age, and the doctrines then publicly held, as also such as were held in the subsequent ages as transmitted from the apostles, may be fairly referred to, to illustrate what may be obscure in the language of the evangelists, and to determine the doctrines and institutions of Christ: since these were proclaimed and reduced to practice by the apostles and their successors in the ministry. As no one of the gospels can be supposed to contain a full account of the teaching and works of Christ, since each gospel contains many things not found in the others, so neither can it be

maintained that the four collectively furnish adequate knowledge of His doctrine and works. John, the last of the evangelists, declares, that numberless miracles of Christ have been unnoticed by him; and the writings of St. Paul, in which he developes many of the Christian doctrines, show that the teaching of our Lord is not fully set forth in the gospels.

The inspiration which we acknowledge in the evangelists, as well as in the other sacred writers, raises them far above all human historians. These holy men of God were moved and impelled by the Holy Spirit to pen these narratives, and were by Him guided and enlightened, that they might not err in recording that which they had heard and seen, or which they had learned on credible testimony. Although this divine guidance did not free them from the imperfections of style, it placed them beyond the danger of mistake, either through lapse of memory, weakness of judgment, or inaccuracy of expression, so that their writings claim the unreserved assent of the human mind, not only in regard to the facts and doctrines, and to all that constitutes the substance of the narrative, but to the circumstances and all the details. St. Augustine well remarks: "Were we once to admit any falsehood in that which has so high authority, not a particle of those books will remain, if it appear difficult of observance, or hard to believe."*

The discrepancies which are alleged to exist in the statements of the evangelists, arise frequently from their

* Ep. viii. ad Hieronymum.

abridged nature, since by the omission of some circumstance, facts which are distinct may be easily confounded. The prominence given by one evangelist to a particular circumstance or individual, may also create an apparent discrepancy between his narrative and that of another who has given a more general statement. In proving the truth of Christianity against unbelievers, we may wave these alleged contradictions in details, and rest on the argument derived from facts in which they evidently harmonize: but in perusing the sacred volume we must banish from our minds all idea of the possibility of error in that which the Holy Ghost has stamped with His impress, as containing the truth and oracles of God. St. Augustine does not hesitate to say: "We should receive what we read in the gospel, related by the disciples of Christ, no otherwise than if we saw our Lord himself writing it with his own hand."*

The interpretation of the gospels cannot be rigorously made according to the rules which guide us in the understanding of ordinary biographies and other historical works. These, nevertheless, may be usefully employed. As the collation of manuscripts and versions serves to ascertain the true reading, so the comparison of the various statements of the evangelists may enable us to arrive at the facts, and at the meaning of expressions, which otherwise might be obscure or doubtful. The study of the Hebrew and Greek languages may serve to determine the force of words and phrases: a knowledge of Jewish usages and contemporary events may illustrate some parable or

* L. 1. c. xv. de consensu Evangel.

narrative: in a word, all the helps which may be derived from philology, history, or science, may be used; but we must always remember that the gospels were not written by human impulse. They are the history of a God-man, who disclosed to His chosen disciples the secrets of His Eternal Father. They belong to the supernatural order; and where divine mysteries are in question, human reason must bow to authority. Much latitude of opinion is left on matters of critical inquiry, as the reader will perceive from the diffident tone of my annotations generally; but wherever a revealed mystery is in question—wherever the sense of a scriptural passage regarding a divine doctrine or institution has been solemnly declared by the Church of God, which is the pillar and the ground of truth, it becomes enlightened reason to embrace the decision. The Scripture otherwise becomes a labyrinth, from which there is no issue. The apparent contradictions—the difficulty of reconciling its statements with known facts of history—the impossibility of determining with certainty the meaning of passages, which the most learned interpret in a contrary way, perplex and confound the inquirer, who, relying on his own judgment, enters on the investigation of the sacred oracles; and the result is, that he acquiesces without being convinced, in the favorite doctrines of the sect in which he finds himself, or abandons himself to infidelity, through despair of attaining to truth.

The unanimous interpretation of ancient Christian writers, whom we call fathers of the Church, is recognised as a rule from which we may not depart; but it is very limited in its application, since it can scarcely be verified

unless in regard to doctrines. On matters of critical inquiry much light may be derived from them, without superseding the exercise of our own judgment, or rejecting the aid proffered us by modern commentators, even by those who are unhappily estranged from the communion of the Church. Mystical reflections and moral applications oftentimes more subtle than logical, occur frequently in the writings of the ancients; but the literal sense was presupposed and admitted, and the allegorical was employed to illustrate doctrines, facts, or sacred maxims, which were already proved and established by direct testimony. Bloomfield, the learned Vicar of Bisbrook, observes that it "was first laid down and established by the father of all legitimate interpretation, the acute, eloquent, and judicious Chrysostom, that the only sure means of arriving at the genuine interpretation of Scripture, is first to ascertain the literal, grammatical, and historical sense, since on that alone can be founded the moral, spiritual, doctrinal, or mystical, though the latter is not unfrequently the more important, and sometimes the only true one."* Fortunately we possess the commentary of Chrysostom himself, on Matthew, in the form of homilies, of which I have made free use, without giving special references, since they are understood to be on the passages in question, *in locum*, unless it be otherwise noted.

As I present the public with a revised translation of the gospels, from the Latin Vulgate, it becomes necessary to say something regarding its authority :

* A Critical Digest by Rev. S. T. Bloomfield, Vol. 1. Preface.

This version, which comprises the Old and New Testament, was declared *authentic* by the holy council of Trent. The chief ground on which the fathers of this venerable assembly relied, was its long use in the Church, since it must have been recommended by its intrinsic excellence, and it might be considered as adopted under the guidance of that Divine Spirit, who abides for ever in the Church, to guard revealed truth from human corruptions. The force of the term *authentic*, as employed by them, is equal to authoritative, and corresponds with authorized or standard version. It was intended to give the Vulgate weight and authority in all doctrinal matters, that no one might elude the proofs which it furnishes. The wisdom and justice of this decree are acknowledged by Campbell, the learned Scottish critic,* who observes, that the fathers, by ordering a most accurate edition of the Vulgate to be issued, avoided the inconveniences and suspicions that a new version, made in the midst of exciting controversies, might give rise to. "The most learned and judicious Protestants (Mill, *Proleg.*, Bengel, *Apparatus*; Lachman, *Preface*), justly conspire in holding it in a high degree of veneration."† Such is the testimony of a very recent critic. The Vulgate version of the New Testament is almost as ancient as the text, having been made in the age of the apostles, or not long afterwards, and retouched by St.

* The Four Gospels, Translated with Preliminary Dissertations, by George Campbell, D.D., Prel. Diss. x. 7.

† *Cyclopedia of Biblical Literature*, Edited by John Kitto, D.D.
FSA. *Vulgate*. W W

Jerom, at the close of the fourth century; consequently it represents a Greck manuscript of the highest antiquity. The oldest extant manuscript, which is the Vatican, is ascribed to the middle of the fourth century. An English critic of the present day says: "The Vulgate of the New Testament generally agrees with the oldest manuscripts of the Italic, and is one of the best critical helps towards restoring the true text of the Greek."* This is fully confirmed by the researches and judgment of the most eminent critics in Germany and the British empire, among whom I shall specially refer to Griesbach, Schott, Campbell, and Bloomfield. At the Reformation the Greek text, as it then stood, was taken as a standard, in conformity to which the versions of the reformers were generally made; whilst the Latin Vulgate was depreciated, or despised, as a mere version. This, however, has proved to be a capital mistake, for the text was full of interpolations and corruptions of various kinds, whilst the Vulgate faithfully represented the text as it stood in the fourth, or even in the first century. Since the famous manuscripts of Rome, Alexandria, Cambridge, Paris, and Dublin, were examined, and criteria were laid down for distinguishing the original text from false readings, by the labors of Mill, Bengel, and of later critics, a verdict has been obtained in favor of the Vulgate. In the vast majority of instances in which it differs from the common Greek, Protestant judges, with astonishing unanimity, have declared its correctness. The reader will perceive

* Ibidem.

this by attending to the notes, in which I have marked the authorized version, as the Protestant translation made by order of King James is called, with the initial P., which is preceded by G., wherever it corresponds with the common Greek reading. The reference to the critics by name, and to manuscripts and versions, may give to this work a less popular character than I could wish; but I deemed it all-important to prove in detail by the testimony of unsuspected witnesses, that the Vulgate version of the gospels is a faithful representation of the original text, whilst the Protestant translation, taken from the common Greek, abounds in inaccuracies. I cheerfully admit that most of them do not affect doctrine; but it cannot be thought unimportant to present the inspired word in its integrity, that an iota may not be changed of that which the Divine Spirit has sealed with His authority.

Translations of the gospels were made into the Saxon tongue at an early period after the establishment of Christianity among the Anglo-Saxons. Egbert, Bishop of Lindisfern, at the commencement of the eighth century, translated them, and Venerable Bede, very shortly afterwards, terminated his holy life, just as he had dictated the last chapter of his version of the gospel of St. John. The origin of the English tongue is traced by Dr. Johnson no farther back than the middle of the twelfth century; yet before the following century had closed, an English version of the Bible was composed by an author, who has not cared to transmit his name to posterity. In the year 1582, some English divines published at Rheims, a translation of the New Testament, which was afterwards republished,

in connexion with a version of the Old Testament, made at Douay, in 1609. "It is highly commendable," says a modern critic, "for its scrupulous accuracy and fidelity. . . . In justice it must be observed, that no case of wilful perversion of Scripture has ever been brought home to the Rhemish translators."* This version was revised by Bishop Challenor in 1749, and it has since been several times republished with many variations in England, Ireland, and the United States. The original notes which were directed against the errors then prevailing, have for the most part disappeared, and the text has been so changed, that it is difficult to ascertain what may be considered a standard edition. A few years ago, a new version of the four gospels, made directly from the Greek, with notes critical and explanatory, was published in England by a "Catholic," who is generally believed to be Dr. Lingard, the justly celebrated historian. I have freely availed myself of his labors, sometimes with special acknowledgment, in the present work, which differs from his in its plan and character. It does not depart so widely as his from the Rhemish version, and it contains a far greater number of notes designed to remove, as far as in my power, every difficulty that might present itself to the reader. I offer it only as a literary essay, to aid students of theology, and the faithful generally in the study of the gospels.

In order not to swell this volume too much, I have attended principally to the obvious meaning of the sacred

* Scrivener's Supplement to the authorized version.

text, and endeavored to illustrate it, leaving to the piety of the reader to make such moral reflections as the facts or maxims may naturally suggest. I have not labored to give a controversial character to the notes; although occasionally I may have referred to the doctrines connected with the passages in question. The work is designed for instruction and edification; and is offered to the public, with a view to promote the devout study and correct understanding of the holy gospels.

The frequent perusal of this portion of the inspired writings cannot be too strongly recommended to the faithful. All should be familiar with the actions of our Divine Redeemer, in whose life simplicity and sublimity are so wonderfully combined, that we feel encouraged to imitate what we cannot hope to equal. His maxims should be impressed on our minds, to guide us in all the relations of life. His promises should animate us amidst the trials and afflictions with which we may be visited. The miracles which He performed—so plainly marked as divine works—so unquestionably proved—so numerous, should be present to us, that our faith in the mysteries which He revealed may not waver. We must often review his sufferings in all their affecting details—we must go with Him to Gethsemani—follow him to the various tribunals before which he was arraigned—contemplate Him by the blood-stained tracks on His way to Calvary, and adore Him consummating the sacrifice for our sins. The glory of His resurrection and ascension must inspire us with confidence that through His Blood we shall rise to immortality, and find entrance into the kingdom of His Father.

PREFACE

TO THE

GOSPEL OF ST. MATTHEW.

The gospel of St. Matthew occupies the first place among the inspired writings of the New Testament, because it is believed to have been composed before the others. According to the most ancient Greek manuscripts and general tradition, it was written in the forty-first year of the christian era, about eight years after the resurrection of our Lord. Hug, a Catholic critic of great learning and acumen, supposes it to be of a date somewhat later, from the manner in which it refers to past events, and thinks that it was not finished until the siege of Jerusalem impended. Matthew, its author, who was also called Levi, was originally a tax-gatherer, but was called to the apostleship. He is generally believed to have written in the vernacular language of Judea, which was a corruption of the Hebrew, and is sometimes called Syro-Chaldaic, or Aramaic. It is certain that a gospel in this language, bearing his name, was seen by St. Jerom.* Learned men, however, are not wanting, who maintain that Matthew wrote in Greek, which in his time was widely diffused throughout the East, and was spoken by many in various cities of Judea. Either because it was originally composed in this language, or because the Syriac text was corrupted by the Nazarenes, Ebionites, and other of the early heretics, the Greek text was universally received as of paramount authority. If it be not the original text, it is a version nearly as ancient as the text itself, and probably approved of and adopted by the inspired author.

* In catalogo, voc. Mattheus.

The order of facts, as stated by this evangelist, is widely different from that in which they are related by the others, who are thought to have regarded more closely the time of their occurrence. Some critics have supposed that some chapters of this gospel were accidentally misplaced by transcribers ; but as this conjecture is not supported by any ancient manuscript, it must be abandoned.

This gospel having been written for the special advantage of the christians of Palestine, it sets forth what was directly calculated to strengthen their faith. The fulfilment of the prophecies in the miraculous conception of Christ, in the place of His birth, in His preaching and miracles, in His sufferings and death, is particularly pointed out : and the facts connected with His resurrection, which must have been notorious in Jerusalem, are detailed. His sublime maxims, by which the law received its development and perfection, are presented to our admiration ; and His life amongst men is traced that we may tread on His footsteps, and thus secure a share in His redemption.

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO MATTHEW.

CHAPTER I.

The ancestors of Christ according to the flesh : Joseph learns from the angel the miraculous conception.

1. Book of the generation¹ of Jesus Christ, son² of David,³ son of Abraham.⁴

2. Abraham begat Isaac :⁵ and Isaac begat Jacob :⁶ and Jacob begat Judas, and his brethren.⁷

3. And Judas begat Phares and Zara of Thamar :⁸ and Phares begat Esron :⁹ and Esron begat Aram.

4. And Aram begat Aminadab : and Aminadab begat Naasson :¹⁰ and Naasson begat Salmon.

¹ The Greek term, as also the corresponding Hebrew word, may here mean descent, genealogy, birth, or history. It seems to be the title of the table of descents, which follows, and is equivalent to "genealogy of Jesus Christ," or, if referred to the entire gospel, "history of Jesus Christ." I have retained the word "generation," because its meaning here is not altogether beyond question.

² Descendant. The Hebrews often use the term "son" for one who is remotely descended.

³ Luc. iii. 31. The promises made to David that his son should rule all nations, were celebrated among the people, on which account the evangelist designates Christ as his son, in whom they were fulfilled.

⁴ To this patriarch God promised that all the nations of the earth should be blessed in his seed.

⁵ Gen. xxi. 3.

⁶ Gen. xxv. 25.

⁷ Gen. xxix. 35.

⁸ Gen. xxxviii. 29. This birth was the fruit of incest ; yet our Lord's descent is traced through it to show us, as St. Chrysostom remarks, that the crimes of our ancestors should not cause us shame, if we do not imitate them, and that Christ came to take away our guilt and shame.

⁹ 1 Par. ii. 5 ; Ruth iv. 18.

¹⁰ Numb. vii. 12.

5. And Salmon begat Booz of Rahab: and Booz begat Obed of Ruth:¹ and Obed begat Jesse: and Jesse begat David the king.²

6. And David the king begat Solomon³ of her who was wife⁴ of Urias.⁵

7. And Solomon begat Roboam:⁶ and Roboam begat Abias:⁷ and Abias begat Asa.⁸

8. And Asa begat Josaphat: and Josaphat begat Joram: and Joram begat Ozias.⁹

9. And Ozias begat Joatham:¹⁰ and Joatham begat Achaz:¹¹ and Achaz begat Ezechias.¹²

10. And Ezechias begat Manasses:¹³ and Manasses begat Amon:¹⁴ and Amon begat Josias.¹⁵

11. And Josias begat Jechonias¹⁶ and his brethren, about the time of the migration to Babylon.

¹ Ruth iv. 21.

² Ruth iv. 22. David is styled "the king," because he was the head of the kingly race, and the type of Christ, who was to sit on his throne.

³ 2 Kings xii. 24. St. Luke traces our Lord's descent through Nathan, another son of David by the same woman. 1 Par. iii. 5. The legal descent was probably had in view by Luke, and the natural descent was recorded by Matthew. In the absence of public records it is impossible to determine in what manner the two lists can be made to harmonize; but as no objection was thence taken in the beginning against the authority of either evangelist, or if taken it was overruled, we must be convinced that the discrepancies are only apparent.

⁴ Lit. "of her of Urias." The words inserted being necessary to express the meaning in English, I have not marked them in Italics, since they are not strictly an addition, or paraphrase.

⁵ Bethsabee became the lawful wife of David after the death of her husband.

⁶ 3 Kings xi. 43. ⁷ 3 Kings xiv. 31. ⁸ 3 Kings xv. 8.

⁹ Joram was father of Ochozias, who was father of Joas, who was father of Amasias, father of Ozias. Three descents are omitted in the list, the object of the writer being to trace the genealogy sufficiently to establish the fact, without entering into all the details.

¹⁰ 2 Par. xxvi. 23.

¹¹ 2 Par. xxvii. 9.

¹² 2 Par. xxviii. 27.

¹³ 2 Par. xxxii. 33.

¹⁴ 2 Par. xxxiii. 20.

¹⁵ 2 Par. xxxiii. 25.

¹⁶ 2 Par. xxxvi. 1, 2.

12. And after the migration to Babylon,¹ Jechonias begat Salathiel:² and Salathiel begat Zorobabel.³

13. And Zorobabel begat Abiud:⁴ and Abiud begat Eliacim: and Eliacim begat Azor.

14. And Azor begat Sadoc: and Sadoc begat Achim: and Achim begat Eliud.

15. And Eliud begat Eleazar: and Eleazar begat Mathan: and Mathan begat Jacob.

16. And Jacob⁵ begat Joseph, the husband of Mary,⁶ of whom⁷ was born JESUS who is called CHRIST.⁸

¹ It is conjectured by Calmet that a link of this chain has been dropped through the mistake of copyists. In 1 Par. iii. 15, Joakim is said to be the son of Josias, and "of Joakim was born Jechonias." The insertion of this descent completes the number, which is otherwise deficient. It will then read, "Josias begat Joakim and his brethren; and Joakim begat Jechonias about the time of the migration to Babylon; and Jechonias begat Salathiel after the migration," that is, ~~whilst they were~~ in captivity. Several manuscripts noticed by Griesbach and Schott have this additional descent; but these critics believe it to be an interpolation made to supply an apparent deficiency.

² It is questionable whether Salathiel was the actual son of Jechonias, or only reputed such in law, in consequence of his being adopted. St. Luke traces his origin to David through Nathan.

³ Zorobabel was son of Phadaia, brother of Salathiel. 1 Par. iii. 19. Probably his father married the relict of the uncle dying without issue, and thus he was deemed, in law, the son of Salathiel.

⁴ This name does not occur among the children of Zorobabel, but it may have been given to one of them, in addition to that by which he was generally designated. It signifies fatherly love.

⁵ Heli, of whom Joseph was, according to St. Luke, may be the same who is here called Jacob; or he may have been legally the father of Joseph.

⁶ She was espoused to him, and truly his wife, although he did not exercise the rights of a husband. These espousals were necessary to shield her from censure, since the mystery could not be at once declared and proved to the public generally.

⁷ Her genealogy would seem necessary to establish the descent of our Lord from David; but it was not customary to trace female descents, and the fact of her espousals to Joseph enabled the evangelist to prove our Lord's descent through him. Although not, in reality, the father of Christ, he was legally reputed such, which was sufficient to trace descent.

⁸ "Anointed;" in Hebrew, "MESSIAH."

17. So all the descents¹ are from Abraham to David fourteen² descents: and from David to the migration to Babylon fourteen descents: and from the migration to Babylon to Christ fourteen descents.³

18. Now the generation⁴ of the Christ⁵ was in this wise: His mother Mary being espoused to Joseph⁶, before they came together,⁷ she proved to be with child⁸ of the Holy Ghost.⁹

19. And Joseph, her husband, being just,¹⁰ and not willing to expose¹¹ her, had a mind to put her away privately.¹²

20. But while he thought on these things, behold an angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee¹³ Mary, thy

¹ For this translation I am indebted to "a Catholic." It seems preferable to "generation." The meaning here is undoubted.

² Only ~~thirteen~~ are enumerated; but the descent of Abraham, the stem, may be included.

³ Only twelve are given. The missing descent may be supplied as Calmet suggests, and our Redeemer considered as the stem of a new race.

⁴ The conception and birth.

⁵ The definite article is in the text.

⁶ Luke i. 27. It was usual among the Hebrews to make espousals some time before marriage.

⁷ Before any sexual intercourse.

⁸ Probably after her visit to Elizabeth.

⁹ The supernatural character of the conception is, at once, positively declared. The Divine Spirit, who is God, with the Father and the Son, is its author. By a mysterious and ineffable operation the Virgin conceived in the flesh Him, who is the Son of the Eternal God.

¹⁰ St. Chrysostom well remarks, that just is here equivalent to virtuous in every respect.

¹¹ ~~But~~ "To make her a public example." Campbell defends the milder version of the Vulgate, which is expressed above.

¹² St. Chrysostom supposes that the Virgin was living under the roof of her spouse: ~~but the text~~ may be understood of the private dissolution of the engagement. Campbell renders it, "to divorce;" which would imply her exposure, to which Joseph was averse. The term is elsewhere, ch. v. 31, 32, rendered by him "to dismiss," which is here appropriate.

¹³ If, with St. Chrysostom, we consider her as already abiding with Joseph, it must signify to treat her as a faithful spouse, to retain her in

wife, for that which is conceived in her, is of the Holy Ghost.

21. And she will bring forth a Son: and thou shalt call¹ His name JESUS² for He will save His people from their sins.

22. Now all this was done that what the Lord spoke by the prophet might be fulfilled,³ when He saith:⁴

his dwelling. It cannot mean to use marriage rights, since it is positively stated that these were not enjoyed up to the time of the birth of our Lord. It was wisely ordained that Joseph, after his anxious misgivings, should be informed by an angel of the miraculous conception, that his testimony might preclude all doubt or suspicion. St. Bernard says, "I more easily believe the husband who watched over the continency of the mother, and put it to the test, than I should believe the Virgin, defending herself by an appeal to her own conscience." *Hom. in Missus est:*

¹ The prerogative of a father to name the child, is granted to Joseph, as St. Chrysostom remarks; but he is divinely instructed what name he should give Him.

² The corresponding Hebrew term signifies *salvation*, or *Saviour*. Luc. i. 31; Acts iv. 12.

³ St. Matthew, writing for Jews, is careful to show the fulfilment of prophecy. The event did not take place in order to fulfil the prediction; but the prediction, which implied the divine foreknowledge of the fact, was thus accomplished. Modern interpreters, especially of the Rationalistic school, regard this phrase as merely indicating the coincidence of the event with the language of the ancient writer; but this cannot be affirmed universally, without undermining the authority of prophecy, as alleged by the inspired writers of the New Testament, in support of Christianity. The proof, however, does not rest on the mere turn of phrase, but on the manifest intention of the sacred writer as gathered from the context.

⁴ Isai. vii. 14. The prediction here cited was uttered on occasion of the siege of Jerusalem, by the joint forces of the kings of Syria and Israel. Isaiah being sent to Achaz, king of Judah, to assure him that the besieging armies should not prevail, directed the prince to ask from God a sign to that effect; but Achaz professed an unwillingness to tempt God, by demanding extraordinary manifestations. Then the prophet rebuking him, said that God himself would give a sign in the birth of Emmanuel from a virgin, adding: "He will eat butter and honey, that he may know how to refuse the evil and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings." These passages lead Calmet and others to consider the proximate deliverance of

23. Behold a¹ virgin² will be with child and will bring forth a son, and they will call his name EMMANUEL,³ which is interpreted⁴ God with us.⁵

24. And Joseph rising from his sleep, did as the angel of the Lord commanded him, and took unto him⁶ his wife.⁷

Jerusalem from the combined forces of the besieging kings, and their utter discomfiture as the subject of the prophecy; and the birth of a son of Isaiah from his wife as the token of this deliverance, which was to be accomplished before the child should attain to the power of discerning between good and evil. If it be admitted that such was the direct and immediate subject of the prophecy, the language, nevertheless, is manifestly such as points to a far more elevated object—the son of a virgin—Emmanuel. It is not unusual with the prophets to point at the same time to two events, one of which is the type of the other. It is only in Christ that the words of Isaiah are fully verified in their obvious sense. They may still have reference to the proximate deliverance of Jerusalem, inasmuch as the royal power should remain in the house of David up to the time of the birth of Emmanuel; consequently it could not become extinct by the combined efforts of the two kings.

¹ The definite article is in the text, but it is considered to be here, as sometimes elsewhere, pleonastic.

² The Hebrew term strictly means a virgin, one who is concealed in the retirement of her father's house, and is unknown to man. It is only by *catechesis* that it could be applied to a young female after sexual intercourse. The same may be said of the corresponding Greek and Latin terms.

³ This is a Hebrew term, composed of a preposition, pronoun, and noun. "He shall be called" is a well-known Hebraism for "He shall be."

⁴ The interpretation, if given by the sacred writer, shows that he wrote in the Greek language. Those who believe him to have written in Hebrew must hold this to have been added by the interpreter.

⁵ In an imperfect sense God might be said to be with His people when He protected them, and put their enemies to flight; but the presence among men of God incarnate from a virgin, was foreshadowed by that manifestation of His favor. The term is literally fulfilled in Christ.

⁶ Joseph took Mary under his protection, laying aside all idea of discarding her.

⁷ Such she was truly by the solemn engagement by which she and Joseph mutually bound themselves. Marriage consists in the transfer made by man and woman reciprocally, of control over their bodies, and consequently subsists before its consummation. It is in the power of the parties, by mutual consent, to abstain from the use of the rights which they acquire. This agreement may precede or follow the matrimonial

25. And he knew her not till¹ she brought forth her first-born² son, and he called His name Jesus.

CHAPTER II.

The coming of the Magi to Christ : the massacre of the innocents by Herod : the flight to Egypt, and the return thence.

1. When therefore Jesus was born in Bethlehem of Juda,³

contract. "We must not," says St. Augustine, "suppose that Joseph was not the husband of Mary, because preserving her virginal integrity, and without intercourse with him, she brought forth Christ. By this example it is strongly intimated to such of the faithful as are in the marriage state, that marriage can subsist, and be styled such, even when continence is observed by mutual consent." *L. II. de consensu Evang. c. I.*

¹ This is a scriptural form of speech, as Campbell acknowledges, which does not necessarily imply that Joseph knew her afterwards. Thus we read, in Psalm cix., "The Lord said to my Lord, Sit Thou on my right hand until I make Thy enemies the footstool of Thy feet." "Will He not sit afterwards?" asks St. Ambrose. "As in pleading, a lawyer is content with urging what suffices for proving the case in hand; and cares not to press extraneous matter, so the evangelist, having undertaken to establish the mystery of the Incarnation in its integrity, did not think proper to pursue more fully what regarded the virginity of Mary, lest he should appear rather as the advocate of the virgin than the herald of the mystery. Since, however, he stated that Joseph was a just man, he gave us sufficiently to understand, that he would not dare violate the temple of the Holy Ghost, the womb in which the mystery was accomplished—the mother of the Lord." *In Luc. l. ii. n. 6.* A like remark is made by St Chrysostom *in loc.*

² This does not suppose that others were born afterwards. The law prescribed offerings to be made for first-born males forty days after their birth, when it could not be known whether other children would be born to the same parents. Scott says, "Observe, Christ was the *First-Born*, and so He might be called, although His mother had not any children after Him, according to Scripture language." *Pract. Obser.*

³ Luke ii. 7. We know not what length of time elapsed after His birth before the arrival of the Magi : probably nearly forty days, since the presentation in the temple must have taken place soon afterwards.

in the days of king Herod,¹ behold there came Magi² from the east³ to Jerusalem.

2. Saying : Where is He that is born king of the Jews ? for we have seen His star⁴ in the east, and we are come to adore Him.⁵

3. And king Herod hearing this, was troubled,⁶ and all Jerusalem with him.⁷

4. And assembling together all the chief priests,⁸ and

¹ The birth of our Lord took place towards the close of the reign of Herod, surnamed the Great, an Idumean by birth, who obtained the sovereignty of Judea from the Romans. The vulgar Christian era dates from the year of Rome 754, and Herod died in November of 750, or certainly before the passover of 752, so that the calculation is erroneous. The birth of Christ took place four years previously, one or two years before the death of Herod.

² In Persia the Magi professed the science of the stars, and practised superstition. I have retained the original term, as specially designating that class of men.

³ Probably from Arabia Deserta, which lay in a southeastern direction. The evangelist did not deem it necessary to specify the place, as the public fact of their arrival was sufficient for his purpose.

⁴ Meteors, that is, luminous vapors in the atmosphere, appear like stars, and are called such in scripture. This star is called *His*, because according to ancient tradition it was to appear at His birth. We cannot say whether this popular belief took its origin from the prophecy of Balaam : "A star shall arise out of Jacob, and a sceptre shall spring up from Israel." Numb. xxiv. 17. It may have been connected with the general persuasion then prevailing, that about that time there would arise in Judea, one who would rule over the world. Tacitus and Suetonius, although pagans, testify to the existence of this belief.

⁵ This may mean to give Him homage as to a prince, or as a Divine Being. If we take into account the secret illustration of the Holy Spirit, we need not hesitate to believe that they were divinely enlightened to acknowledge and adore Him as the Saviour and Lord of men. Why should they be eager to pay their court to an infant prince of a strange country ? Would Herod—himself a king—profess the intention of going to pay civil homage to an infant prince ?

⁶ With jealous apprehension lest the sceptre should be wrested from himself and his family.

⁷ The people were excited at the extraordinary announcement : their feelings were, however, different from those of Herod.

⁸ Besides the actual high priest, those who had exercised the function of the high priesthood, which was no longer enjoyed for life, and the heads of sacerdotal courses were called to council.

the scribes of the people,¹ he inquired of them, where the Christ should be born.²

5. And they said to him : In Bethlehem of Juda : for so it is written by the prophet :

6. "And thou Bethlehem,³ land of Juda, art not the least among the princes⁴ of Juda : for out of thee shall come forth the leader, who shall rule My people Israel."

7. Then Herod privately calling the Magi, ascertained⁵ from them the time when the star appeared to them.

8. And sending them to Bethlehem, he said : Go, and diligently inquire after the child, and when you have found Him, bring back word to me, that I also may go and adore Him.

9. Having heard the king, they went their way : and behold the star, which they had seen in the east, went before them, until it came and stood over the place where the child was.⁷

10. And seeing the star, they rejoiced with very great joy.

11. And, entering into the house, they found the child with Mary His mother, and, falling down, they adored

¹ Literary men of the laity, who studied the sacred writings.

² According to the prophets.

³ Ephrata, its ancient name, Gen. xxv. 16, 19, is added in the text to distinguish it from another town of the same name, in the tribe of Zabulon : Josue xix. 15.

⁴ Mich. v. 2 ; John vii. 42. The sacred writers often quote the old Testament freely, giving the sense, without adhering strictly to the words. There is no negation in the prophet ; but the sense is the same, since Bethlehem was in itself of no consideration ; but when honored by the presence of our Lord, it became greater in dignity than the larger cities.

⁵ It is "thousands" in the original. The princes here spoken of were captains of a thousand men. See Exod. xviii. 25 ; 1 Par. xxiii. 4.

⁶ *Cath.* This term corresponds to the Greek, which is rendered by two words in the Vulgate.

⁷ Rays of light descended towards the house. This is easily conceived in regard to an extraordinary phenomenon in the lower atmosphere, designed for a supernatural purpose.

Him,¹ and opening their treasures,² they offered Him gifts, gold, frankincense, and myrrh.³

12. And having received an answer⁴ in sleep, that they should not return to Herod, they went back another way into their own country.

13. And after they were departed,⁵ behold an angel of the Lord appeared in sleep⁶ to Joseph, saying: Arise, and take the child and His mother, and flee into Egypt:⁷ and be⁸ there until I tell thee, for Herod is about to seek the child to destroy Him.

14. And he arose, and took the child and His mother by night, and he retired into Egypt: and he was there until the death of Herod.

15. That what the Lord spoke by the prophet might be fulfilled: "Out of Egypt have I called My Son."⁹

¹ St. Chrysostom believes that, under the illumination of the Holy Ghost, they gave Him divine honors.

² "Caskets." Campbell.

³ Ps. lxxi. 10. Gold was a tribute to royalty: frankincense, as the meet emblem of prayer, was burnt on the altars to God: myrrh was used in embalming the bodies of the dead. The fathers teach that their gifts shadowed forth His divinity and sufferings, as also His royalty. See Irenaeus l. iii. c. x. Origen l. i. contra Celsum.

⁴ It may be rendered "and being divinely admonished." It does not appear that they prayed for divine direction, not having doubted of the sincerity of Herod.

⁵ It is probable that immediately after their departure the child was brought to Jerusalem to be presented in the temple.

⁶ In a dream. God manifests His will as He pleases, and gives His servants full evidence of His manifestations. This took place probably as Joseph, after the presentation, was on his way to Nazareth. It was likely that inquiries might be made concerning the infant born at Bethlehem, which might lead to his discovery elsewhere.

⁷ It was only a few days' journey to Alexandria, where the Jews were numerous, and where there was a synagogue.

⁸ Remain.

⁹ The text is from the prophet Osee: "Israel was a child, and I loved him; and I called my son out of Egypt," ch. xi. 1. Its direct and literal meaning is obviously the deliverance of the Israelites from the Egyptian captivity. The Jews were taught to consider the Messiah as fore-

16. Then Herod perceiving that he was deceived¹ by the Magi, was exceedingly wroth; and sending, he killed all the men-children that were in Bethlehem, and in all its borders,² from two years and under,³ according to the time which he had ascertained from the Magi.⁴

17. Then was fulfilled what was spoken by the prophet Jeremiah, when he saith:

18. "A voice in Rama⁵ was heard, lamentation and great mourning: Rachel bewailing her children, and she would not be comforted, because they are not."⁶

shadowed in the history of their ancestors; and so they were prepared for the application which the sacred writers make of the prophecies. As the evangelist was inspired by the Holy Ghost in his use of the ancient testimonies, as well as in all other respects, we cannot doubt that this secondary and allegorical meaning was originally designed by Him.

¹ Lit. Sported with, disappointed.

² This incredible act of cruelty is mentioned by Macrobius, a pagan writer of the fifth century, who relates that Augustus, on hearing that the son of Herod himself was not spared in the general slaughter of the infants, observed that he had rather be Herod's pig than his son. *Saturnal*, l. ii. c. iv. There is no reason to believe that he borrowed the fact from Christian authors. Celsus, against whom Origen defended Christianity, puts the event forward as an admitted fact. *Contra Celsum*, l. i. n. 58. St. Justin mentions it in his dialogue with Tryphon, the Jew. N. 78, 79. The silence of Josephus and Philo cannot outweigh positive testimony.

³ The Greek term may be used of a child just entering on its second year.

⁴ He kept in view the time at which they had seen the star, but he did not limit himself to that space. In order not to fail in his object, he extended his order much further. It cannot thence be inferred that much time had elapsed since the Magi first saw the star. St. Chrysostom thinks that it had appeared to them before the birth of our Lord, so as to leave them time for their journey.

⁵ A city on the confines of Benjamin, not far from Bethlehem. It may also be understood of any high place.

⁶ Jer. xxxi. 15. The prophet spoke of the captivity of the Israelites. Rachel, grandmother of Ephraim, is represented as mourning over her children, as they passed by her tomb into captivity. They exist no longer for her, because they are far away from the land of their fathers. The words are applied by the evangelist, under divine illustration, to the slaughtered innocents, over whom Rachel, whose tomb was in Bethlehem, seemed to mourn.

19. But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph, in Egypt,

20. Saying: Arise, and take the child, and His mother, and go into the land of Israel: for they that sought the life of the child, are dead.¹

21. And he arising took the child, and his mother, and came into the land of Israel.

22. But hearing that Archelaus reigned in Judea, in the room of Herod his father,² he was afraid to go thither:³ and being warned in sleep, he retired into the country⁴ of Galilee.

23. And coming he dwelt in a city called Nazareth; that what was said by the prophets might be fulfilled: since He shall be called a Nazarite.⁵

¹ The plural is often used for the singular in speaking of the will of one which is put in execution by many.

² He was ethnarch, not king, Augustus having given him only half of his father's kingdom, which he afterwards took from him, having banished him to Gaul.

³ This prince rivalled the cruelty of his father. By his orders several thousand Jews were cut to pieces in the temple, on the Paschal festival, on suspicion of seditious machinations. Joseph *Antiq.* l. xvii. 11. Although Joseph was assured by the angel that the original cause of fear was removed, he did not feel himself justified in encountering this new danger. The angel, in directing his return, left him to provide for his safety as prudence might suggest.

⁴ Literally "parts."

⁵ A prophecy in these terms is nowhere found. St. Chrysostom thinks that some book which contained it has been lost. St. Jerom remarks, that Christ is called by Isaiah a flower, in Hebrew Nazir, of the root of Jesse. Several of the moderns explain it as an expression of contempt, Nazareth being a poor village. All the prophecies which mark the humiliations of Christ concur to designate him a Nazarite—that is, mean and abject.

CHAPTER III.

The preaching of John : Christ is baptized.

1. And in those days¹ cometh John the Baptist² preaching in the desert of Judea,³

2. And saying : Repent :⁴ for the kingdom of heaven is at hand.⁵

3. For⁶ this is he, that was spoken of by Isaiah the prophet, saying : "A voice of one crying in the desert,⁷ prepare ye the way of the Lord, make straight His paths."⁸

¹ This does not necessarily connect the fact about to be related with what has preceded. It is a general reference to the time of the event.

² John was distinguished by this title, because he baptized all who professed to be penitent. There were various baptisms, or rites of purification, in the Mosaic law, which were practised on the occasions prescribed. Proselytes to the Jewish religion were also baptized, to signify their purification from the defilements of heathenism; but baptism was administered by John to the Jews generally in token of change of life.

³ Places thinly inhabited, and uninclosed pasture grounds, or commons, were popularly styled deserts. John began his preaching in such places.

⁴ Mark i. 4; Luke iii. 3. I have followed, in this place, "a Catholic," in adopting the word "repent," although, as Campbell acknowledges, it does not fully express the force of the original term. "Agite poenitentiam" of the Vulgate is an elegant and precise version; but "do penance," which literally corresponds to the Latin, is by usage determined to signify the practice of penitential works, rather than the exercise of the virtue itself. "Reform," suggested by Campbell, does not express the compunction of the mind, which is the precise force of the Greek term. I have retained the Rhemish translation in other places, where reference is made to external humiliation.

⁵ The reign of the Messiah was sometimes styled "the kingdom of heaven," as being heavenly in its origin, principles, and object; it was also called "the kingdom of God," its author and end. John proclaimed that it was very near.

⁶ The evangelist, not John, now speaks.

⁷ John is compared to a herald, running before a king, and shouting aloud to warn all of his approach.

⁸ Messengers went before kings in the East to have the roads put in order, that they might travel with safety and ease. To this allusion is made.

4. And the same John had his garments of camels' hair,¹ and a leathern girdle² about his loins; and his food was locusts³ and wild honey.⁴

5. Then went out to him Jerusalem and all Judea, and all the country about Jordan:⁵

6. And they were baptized⁶ by him in the Jordan, confessing their sins.⁷

7. And seeing many of the Pharisees⁸ and Sadducees⁹ coming to his baptism,¹⁰ he said to them: Ye brood of vipers,¹¹ who hath taught you¹² to flee from the wrath to come?¹³

¹ This was not unusual; but the garment of the Baptist was rough and uncombed.

² Others used girdles of silk, wool, or linen.

³ The Orientals were wont to eat locusts, when dried with smoke and salt. They are mentioned among eatables in Lev. xi. 23.

⁴ Bees' honey abounded near Jericho. See Josephus de Bello l. iv. 8. 3. A species of honey trickled from palm and fig trees.

⁵ Mark i. 5. All the inhabitants of the city and country, especially of that portion which bordered on the Jordan, are said to have gone to John. It is an hyperbole for a very great number.

⁶ Immersed. This is the obvious force of the term. It is not, however, certain that he actually plunged them. If they stood in the deep water, and received an ablution of any kind at his hands, they might be said to be baptized by him.

⁷ The Greek terms imply more than a general acknowledgment of their sinfulness, as Grotius well observes. They probably specified their chief sins, although not in minute detail.

⁸ The Pharisees, whose name implies separation, affected the greatest exactness in every religious observance. They were the leading sect among the Jews.

⁹ Sadoc, their founder, lived about two hundred and sixty years before Christ.

¹⁰ To receive it.

¹¹ Luke iii. 7. This vehement language was usual with the prophets. It is not to be imitated by those who have but an ordinary mission.

¹² The Baptist expresses his surprise that persons so hardened have been at all moved.

¹³ Christ came to dispense blessings: but vengeance awaited those who refused His mercy.

8. Bring forth therefore fruit¹ worthy of penance.²

9. And do not think of saying within yourselves:³ We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.⁴

10. For now⁵ the axe is laid to the root of the trees. Every tree, therefore, that doth not yield good fruit, shall be cut down and cast into the fire.⁶

11. I, indeed, baptize you with water⁷ unto penance,⁸ but he that shall come after me,⁹ is mightier than I,¹⁰ whose shoes I am not worthy to bear:¹¹ He shall baptize you with the Holy Ghost¹² and fire.¹³

¹ G. P. "Fruits." Griesbach and Schott prefer the Vulgate reading, which is conformable to many manuscripts. It was probably changed with a view to conformity with Luke iii. 8.

² This corresponds exactly with the Latin and Greek term. It expresses compunction of mind, of which a change of conduct is the fruit.

³ This is a Hebraism. It is equivalent to: "Do not say within yourselves."

⁴ God could change stones into men—he can make men His children by faith, who before were hard as the stones of the torrent.

⁵ G. P. "also." It is wanting in four notable manuscripts, and many versions, and Greek fathers. Schott.

⁶ Christ is represented as a woodcutter with axe in hand, ready to cut down or rather utterly root up the useless or noxious trees that encumber his land, that he may use them for firewood. So shall sinners be cut off and cast into the infernal furnace.

⁷ Mark i. 8.; Luke iii. 16; John i. 26; Act. i. 5. The Greek preposition *en* is redundant: it corresponds to the Hebrew בְּ.

⁸ With a view to excite sorrow, which would prepare them for pardon. John proclaimed its necessity.

⁹ Christ, our Lord, manifested Himself soon after John began to preach.

¹⁰ Stronger, more powerful.

¹¹ It was the office of slaves to loose the latchet of their masters' shoes. John expresses his unworthiness to perform even this low act for Christ.

¹² The definite article is not in the text. The grace of the Holy Ghost which is given in baptism may be understood. The omission of the article is not, however, conclusive evidence that the Holy Ghost Himself is not meant, since it is omitted likewise ch. 1. 18., where He is certainly designated.

¹³ Fire is used here to express the purifying power of baptism, to consume the dross of earthly attachments. On the day of Pentecost the Holy Ghost descended on the apostles, on whose heads were seen, as it were, tongues of fire. This event may be referred to by the Baptist.

12. Whose winnowing shovel¹ is in His hand, and he will thoroughly cleanse His floor, and gather His wheat into the barn, but the chaff he will burn with unquenchable fire.²

13. Then cometh Jesus from Galilee to the Jordan,³ unto John, to be baptized by him.

14. But John stayed Him,⁴ saying: I ought⁵ to be baptized by Thee, and comest thou to me?

15. And Jesus answering, said to him: Suffer it at present:⁶ for so it becometh us to fulfil all justice.⁷ Then he suffered Him.

16. And Jesus being baptized, forthwith came out of the water: and lo! the heavens were opened to Him;⁸ and He saw⁹ the Spirit of God descending as a dove,¹⁰ and coming upon Him.

17. And behold a voice from heaven,¹¹ saying: This is my beloved Son,¹² in¹³ whom I am well pleased.

¹ It served to throw up into the air the straw, after the oxen had trodden it down on the threshing floor, and it was also used to cast it into the fire.

² The fire in which the straw was burnt up, was soon extinguished: the fire which the justice of Christ enkindles is unquenchable.

³ Mark i. 9.

⁴ Lit. "Hindered him."

⁵ "Have need." John acknowledged that he needed to be purified and sanctified by Christ.

⁶ "A Catholic."

⁷ "Every ordinance." Cath. That is, everything that appertains to religious ceremonial and public edification; every divine ordinance. The baptism of John, although not of divine institution, might be considered as sharing in the sanction given to his mission. "Justice," says St. Chrysostom, *in loc.*, "is the fulfilment of all the commandments."

⁸ The scattering of clouds is like the opening of the heavens.

⁹ Luke iii. 22. Christ saw it, and John likewise, whose knowledge of Christ was thereby confirmed, since this was the token divinely given by which to recognise Him. *John* i. 33.

¹⁰ It is generally thought that the Holy Spirit assumed the shape of a dove, although some explain it of His descent on our Lord in some sensible way, as if a dove descended, since her manner is peculiar.

¹¹ Thunder is called the voice of God. Articulate sounds were heard on this occasion.

¹² Luke ix. 35; 2 Peter i. 17. Every just man is a child of God; but Christ is the beloved, the only true son.

¹³ There is a Hebraism in this use of the preposition. "With whom" is better English, but *in whom* expresses the delight which the Father takes in His Son.

CHAPTER IV.

Christ's fast of forty days. He is tempted. He begins to preach, to call disciples, and to work miracles.

1. Then Jesus was led¹ by the Spirit² into the desert,³ to be tempted by the devil.⁴
2. And when He had fasted forty days and forty nights,⁵ afterwards He was hungry.⁶
3. And the tempter⁷ coming, said to Him: If Thou

¹ The Greek term signifies "led up" as to a high place. Several of the deserts were mountainous. By a change of a letter it would signify led off, or driven, which is conjectured to have been the original reading, since it corresponds with the term used by St. Luke, iv. 1. See also Mark i. 12.

² The Holy Spirit. The article is here emphatic.

³ The prophets prepared themselves in solitude for their mission. Moses entered into converse with God on the mountain. Elias journeyed forty days in the desert to mount Horeb. Solitude is favorable to reflection and prayer: but our Lord needed it not.

⁴ It is customary with the sacred writers to speak of the result, as of the end to which the act was directed. The Spirit impelled Christ into the desert, that He might leave us the example of communion with God in prayer: but occasion was thence furnished for temptation. Christ was subject to no internal temptation, because He was altogether free from original, as well as actual, sin, which is the cause, either proximate or remote, of all temptation. He suffered Himself to be tempted externally, and He underwent all kinds of severe trials from His enemies, for our example: "for we have not a high-priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, without sin." Heb. iv. 15.

⁵ Moses and Elias fasted in like manner, for the same length of time, the divine power supporting them without food.

⁶ Christ was subject to hunger only according to His will. "Jesus hungered," says St. Augustin: "truly so, but because he so willed it." Tract. xlix. in Joan. He was pleased to experience hunger, that the reality of His human nature might be apparent in this respect.

⁷ The devil.

be the Son of God,¹ command² that these stones become bread.³

4. Who answering, said: It is written: Not on bread alone doth man live, but on every word that proceedeth from the mouth of God!⁴

5. Then⁵ the devil took Him up⁶ into the holy city, and set Him upon the pinnacle⁷ of the temple.

6. And said to Him: If Thou be the Son of God, cast thyself down; for it is written: "That He hath given His angels charge over Thee, and in their hands they shall

¹ The tempter suspected that Christ was the Son of God in a high and peculiar sense, without thinking, perhaps, of His divinity, which was "a mystery hidden from ages and generations," *Col. i. 26*.

² "Say:" it means here to order.

³ The change of stones into bread would be a direct act of Almighty power. The tempter challenges Christ to supply, by such an act, the cravings of his appetite.

⁴ *Luke iv. 4.* The term rendered word, often means thing, matter, or substance, but it here implies decree; whatever God may ordain. The meaning is, that human life may be sustained by whatever means God pleases, as the Israelites were supported by manna in the desert. Thus Moses spake to the ancient people: "He afflicted thee with want, and gave thee manna for food, which neither thou nor thy fathers knew; to show that not on bread alone doth man live, but on every word that proceedeth from the mouth of God." *Deut. viii. 3.* The author of the book of Wisdom praises God for the manna in similar terms: "that Thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but Thy word preserveth them that believe in Thee." *Wisdom xvi. 26.*

⁵ This particle is used with great latitude. Some interpreters think that the temptations did not follow in close succession.

⁶ This does not necessarily suppose that Satan carried Christ through the air. The terms may be understood of conducting Him to the summit of the temple, by the ordinary way. The tempter probably assumed a human form. St. Luke speaks of Satan having led Christ to a high mountain, *iv. 5.*

⁷ This may be understood of a turret, or spire on the temple. There were iron spikes fixed all over the roof. Some take it to mean the top of a very high portico, built by Herod, from which few could venture to look down on the precipice beneath.

bear Thee up, lest perhaps Thou dash Thy foot against a stone."¹

7. Jesus said to him; It is written again: "Thou shalt not tempt the Lord thy God."²

8. Again³ the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and their glory.⁴

9. And said to Him: All these will I give Thee,⁵ if falling down Thou wilt adore me.⁶

10. Then Jesus saith to him: Begone, Satan,⁷ for it is written: "The Lord thy God shalt thou adore, and Him only shalt thou serve."⁸

11. Then the devil left Him; and behold, angels came and ministered to him.⁹

¹ The text regards any just man; *Ps.* xc. 16. It shows the protection which God vouchsafes to His servants, who walk in humble dependance on Him.

² Those who rashly depart from the order of divine providence, and look for miraculous interposition to save them from dangers, into which they have wantonly rushed, are guilty of tempting God. They make trial of His power and goodness in circumstances in which they cannot reasonably hope for the display of these attributes. *Deut.* vi. 16.

³ On another occasion, at another time. St. Luke relates this temptation before the one just mentioned. The order of time in which they took place is not important.

⁴ The kingdoms could not be seen from any elevation, however great; but they might be pointed out, according to the direction wherein they lay, and their glory and power described.

⁵ Satan promised what he could not perform; he was wont to impose on the credulity of those whom he addressed.

⁶ The tempter may have here assumed a brilliant appearance, even as an angel of light, to win this homage.

⁷ That is, enemy.

⁸ This is the substance of several passages. *Deut.* v. 7, 9; vi. 13; x. 20.

⁹ This may be understood of affording Him food, or congratulating Him on His victories over the tempter. Our Lord, although not needing external aid or comfort, condescended to receive it from the ministry of angels, thereby to encourage us by the assurance, that our fidelity to God will be rewarded with an increase of grace and strength. "The angels appear," says St. Chrysostom, "that you may learn, that, when you have overcome the demon, they will receive you approvingly, and encompass you to protect you."

12. And when JESUS heard that John was delivered up. He retired into Galilee :²

13. And leaving the city of Nazareth,³ He came and dwelt in Capharnaum on the sea coast,⁴ in the borders of Zabulon and of Nephthalim.

14. That what was said by Isaiah the prophet, might be fulfilled :

15. "Land of Zabulon, and land of Nephthalim,⁵ near the sea⁶ beyond the Jordan, Galilee of the gentiles :⁷

16. The people that sat in darkness hath seen great light :⁸ and to them that sat in the region of the shadow¹⁰ of death, light is sprung up."

¹ "Into prison" is understood. He was imprisoned by Herod, Antipater or Antipas, tetrarch of Galilee, and son of Herod the Great.

² Mark i. 14; Luke iv. 14; John iv. 43. The coast of Upper Galilee, whither Christ withdrew, was under the power of Philip, the tetrarch, brother of Herod.

³ He is said to have passed Nazareth, because he did not go there, although it had been his dwelling-place for many years. It was not the place whence he now departed.

⁴ The borders of the lake.

⁵ Isai. ix. 1. The prophet directly refers to the calamities which fell on the tribes of Zabulon and Nephthali in the days of Theglath-Phalassar, and to the relief afforded them by the defeat of Sennacherib. The text says that the land of Zabulon and the land of Nephthali was lightly touched. The sacred writers do not always quote literally, or fully; they often give only the substance of the text, or such portion of it as is applicable to the subject before them. Nephthalim is a Syro-Chaldaic termination.

⁶ Lit. "The way of." The tract along the bank of the lake of Tiberias, to the west of the Jordan.

⁷ By the Jordan. The Latin preposition *trans*, is often in Scripture used for the nearer side.

⁸ Galilee of the Gentiles took its name probably from the concourse of pagans of different nations who settled there. It was near the Tyrian territory. There was another Galilee in Judea, about Tiberias, and the land of Genesareth.

⁹ The deliverance of the people from servitude and oppression, when Sennacherib was defeated, was a faint image of the blessings to be conferred by our Divine Deliverer. Christ is the true light.

¹⁰ Literally, "in the region and shadow," that is, where darkness entirely prevails. Ignorance and sin cover the mind with utter darkness.

17. From that time Jesus began to preach, and to say : Repent, for the kingdom of heaven is at hand.¹

18. And Jesus walking by the sea of Galilee,² saw two brothers, Simon who is called Peter,³ and Andrew his brother, casting a net into the sea (for they were fishers).

19. And He saith to them : Come ye after me, and I will make you fishers of men.

20. And immediately, leaving their nets, they followed Him.⁴

21. And going on from thence, He saw other two brothers, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and He called them.

22. And forthwith they left the nets⁵ and their father,⁶ and followed Him.

23. And Jesus went about all Galilee, teaching in their synagogues,⁷ and preaching the gospel of the kingdom :⁸

¹ Mark i. 15. This was the language of John, as well of our Divine Redeemer. Men were called on to repent, abandon sin, and enter on a new course, because the great mystery of divine mercy was soon to be manifested in all its fulness.

² Mark i. 16 ; Luke v. 2. It is also called the sea of Tiberias, and lake of Genesareth.

³ He was so called when the evangelist wrote, since Christ had given him this appellation.

⁴ They had known Christ previously. Andrew, instructed by John the Baptist, had followed Him, and remained with Him a day ; then assured Simon that he was the Messiah, and presented him to Christ. *John* i. 42. They had also witnessed a miraculous draught of fishes. *Luke* v. It is not to be wondered that they afterwards promptly obeyed this call, which, as St. Chrysostom remarks, was the second. *Hom. xiv.*

⁵ The text has, "the boat."

⁶ This circumstance is justly pointed out to show, that the most lawful affections are to yield to the call of Christ. He who is divinely called to labor for the salvation of souls, must not suffer himself to be delayed or hindered, by kindred or friends.

⁷ The Jews had one temple and many synagogues. These were places of assembly for instruction and prayer.

⁸ Proclaiming the good tidings, that the reign of the Messiah was at hand. Christ may have done this, as if announcing what was soon to

and healing all manner of sickness and every infirmity¹ among the people.

24. And His fame² went through all Syria, and they presented to Him all the sick that were taken with³ divers diseases and torments,⁴ and such as were possessed by devils,⁵ and lunatics, and those that had the palsy; and He cured them.

25. And great crowds followed Him from Galilee,⁶ and Decapolis,⁷ and Jerusalem, and Judea,⁸ and beyond the Jordan.⁹

CHAPTER V.

Christ's sermon on the mount. The eight beatitudes.

1. And seeing the multitudes, He went up on to the

take place, and as occasion presented itself, may have disclosed to His hearers, that it had actually taken place.

¹ It is not easy to determine the distinction between the original terms. Bloomfield takes them to mean violent maladies and chronic debility.

² The report of His wonderful works.

³ Were held fast, or bound. Disease is considered as a bond or chain holding fast its victim.

⁴ Tormenting or painful diseases.

⁵ Great speculations are indulged in by modern interpreters as to those who are styled demoniacs in the new Testament. Epileptics and lunatics in some cases were considered to be under demoniacal influence; but they were not always viewed in this light. Here lunatics are manifestly distinguished from demoniacs. The symptoms which marked the working of the demon are particularly mentioned in several instances. This was not a mere popular persuasion tolerated by our Redeemer, since in most express terms He recognised the operations of the evil spirit, whom He rebuked and restrained.

⁶ Mark iii. 7; Luke vi. 17. Galilee embraced tracts of land on each side of the Jordan.

⁷ Ten small cities to the east of the Jordan, near the sea of Tiberias.

⁸ The south of Palestine between Samaria and Idumea was called Judea.

⁹ The country east of the Jordan between Decapolis and the Dead Sea is thus designated.

mountain,¹ and when He had sat down,² His disciples³ came unto Him.

2. And opening His mouth,⁴ He taught them, saying:

3. Blessed⁵ the poor in spirit:⁶ for theirs is the kingdom of heaven.

4. Blessed the meek:⁷ for they shall possess the land.⁸

5. Blessed they that mourn:⁹ for they shall be comforted.

6. Blessed they that hunger and thirst after justice:¹⁰ for they shall be filled.

¹ St. Luke says that Christ came down from a mountain on which He had passed the night in prayer, and that He stood in the midst of the multitudes in an open plain. Probably after the performance of many cures, mentioned by St. Luke, He re-ascended the mountain far enough to address them with ease, so that His voice might reach them all.

² The sitting posture becomes a superior in the act of authoritative instruction.

³ The twelve apostles whom Christ chose, as St. Luke informs us, after He had passed the night in prayer on the mountain. Others also came forward to hear His teaching.

⁴ This is a Hebraism; but similar phrases are found in the Greek classics.
Happy.

⁵ St. Luke vi. 20, simply has: "Blessed are the poor." Such as resign themselves to poverty, and are poor in the disposition of their mind, as well as in reality, are blessed: for eternal riches await them. The lowly of mind may also be understood, as St. Chrysostom observes: "Who are the poor in spirit? The humble and contrite of heart."

⁷ Those who are mild and inoffensive, who bear injuries patiently, will outlive the fierce and revengeful, and secure by their patience what others forfeit by their attempts to take vengeance. "Since the meek man might be afraid lest he lose all his property by his forbearance, Christ promises the contrary, saying that he who is neither bold nor boastful will retain securely what belongs to him, whilst the fierce man may often forfeit his patrimony, and lose his soul." Chrysostom. The psalmist had expressed the same sentiment, Ps. xxxvi. 11. A better land—heaven itself—is reserved for the meek.

⁸ In the common Greek copies the beatitude of the mourners precedes that of the meek: but Griesbach notes that the verses are transposed in some manuscripts.

⁹ Is. lxi. 2. Those who mourn for sin shall be consoled with the assurance of pardon. All the afflicted, who submit to the order of divine providence, may look confidently for relief and consolation.

¹⁰ Hunger and thirst are figurative expressions of intense desire. Those who ardently seek justice, that is, grace, virtue and salvation,

7. Blessed the merciful :¹ for they shall obtain mercy.

8. Blessed the clean of heart :² for they shall see God.

9. Blessed the peace-makers :³ for they shall be called children of God.

10. Blessed they that suffer persecution⁴ for justice sake :⁵ for theirs is the kingdom of heaven.

11. Blessed are ye, when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake ;

12. Be glad and rejoice, for your reward is great in heaven. For so they persecuted the prophets who were before you.⁶

will receive it abundantly. The Greek term is usually applied to animals. The endurance of hunger and thirst on account of a just cause will also be rewarded.

¹ Those who pity the unfortunate, and relieve them, shall themselves be pitied. God will show mercy to them, as they have shown mercy to their fellow-creatures.

² Ps. xxiii. 4. The pure, who shun secret defilement, who watch over and control their affections and inclinations, shall see God in His glory—they shall be the companions of His angels, whom they resemble in the purity of their love.

³ The pacific, those who study to keep peace with all mankind, and who are ready to make peace with those who have offended and injured them—who likewise study to reconcile persons at variance, shall be styled children of God, since they imitate Him, who is the God of peace and not of dissension.

⁴ 1 Pet. ii. 20 ; iii. 14 ; iv. 14. Literally : "that are persecuted." The term is applicable to unjust sufferings of every kind, even with legal sanctions ; but in the New Testament generally it denotes lawless aggression and persecution.

⁵ They, who suffer for the faith and worship of God, or for the exercise of any Christian virtue, are embraced in this beatitude. The mere endurance of sufferings does not entitle any one to the crown. It is not the punishment, but the cause for which it is endured, that gives a title to the honors of martyrdom. See St. Augustin in Ps. xxxiv. If sedition, or other crime, provoke the severity of the law, the culprit cannot be styled blessed, although by repentance and resignation he may change the punishment itself into a means of salvation.

⁶ The fact of the persecution of the ancient prophets is mentioned to encourage the disciples when persecuted, that they may cherish the hope, by which the prophets were supported.

13. You are the salt of the earth.¹ But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.²

14. You are the light of the world.³ A city seated on a mountain cannot be hid.⁴

15. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.⁵

16. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.⁶

17. Think not that I come to do away with the law⁷ or the prophets. I am not come to do away with, but to fulfil.⁸

¹ The earth is here taken for its inhabitants. The apostles and disciples of Christ should be to men generally what salt is to food, which it seasons and preserves. By their instructions and examples they are to give to mankind a taste for spiritual things, and preserve them from corruption. Greece was called by Livy *sal gentium*, the salt of nations. The Church puts salt on the tongue of the candidate for baptism, to remind him that he must become the salt of the earth.

² Mark ix. 49; Luke xiv. 34. Salt which has become insipid, is utterly useless. So it is with the disciples and ministers of Christ who have lost the savor of piety.

³ Christ, who is truly the light of the world, declares His apostles and disciples to be such, because they are to proclaim His doctrine, and practise His maxims.

⁴ The Church in which the apostles presided, is like a city seated on a mountain. It is at all times conspicuous.

⁵ Things which it was desirable to conceal, were sometimes placed under a bushel: but it would be absurd to hide a lighted candle in this way, since it is lighted in order to give light to all. Mark iv. 21; Luke viii. 16; xi. 33.

⁶ Christ wills us to shine by virtuous example. He will not have us make a parade of our good works, or seek human praise for their performance: but he wishes us to show forth in our conduct the principles which we profess, that glory may redound thence to our heavenly Father. 1 Pet. ii. 12.

⁷ That is, to make void, to deny its authority.

⁸ Christ came to give the moral law its full development and perfection. He fulfilled the types and figures of the ceremonial law, which

18. For verily¹ I say to you, till heaven and earth pass away,² one jot or one tittle of the law shall not pass till all be fulfilled.³

19. He therefore that shall break one of these least commandments,⁴ and shall so teach men,⁵ shall be called the least⁶ in the kingdom of heaven.⁷ But he that shall do and teach,⁸ he⁹ shall be called great¹⁰ in the kingdom of heaven.

20. For I tell you, that unless your justice¹¹ abound more than that of the Scribes and Pharisees,¹² you shall not enter into the kingdom of heaven.

21. You have heard that it was said to them of

together with the judicial law, He abrogated. Both were given to the Israelites especially, and did not, even from the beginning, bind any other nation.

¹ Amen is a Hebrew word equivalent to "truly:" it implies a strong asseveration. Luke xvi. 17.

² This is a proverbial phrase to signify for ever.

³ Nothing of the law has passed away without its fulfilment in Christ and the Church. The minutest particulars have had their accomplishment.

⁴ James ii. 21. Some commandments are called least, comparatively with others of high importance, or in the judgment of men, who sometimes look on them as trivial.

⁵ To teach men to disregard the divine commandments is far worse than to violate them. Personal frailty and the force of temptation may be pleaded for the sinner who yields to his passion: but what extenuation can be offered for the man who wantonly encourages others to transgress!

⁶ That is, shall be regarded as the least, which implies that he will not find admittance there.

⁷ The Church on earth is often so called: but it here means the state of beatitude.

⁸ The practice of virtue should precede the exercise of the office of teacher. No one is fit to teach others who has not observed the commandments.

⁹ This is emphatic.

¹⁰ A Hebraism for "shall be great." It may be taken for the superlative: "greatest;" to correspond with least.

¹¹ Virtue, good works. Luke xi. 39.

¹² The doctors of the law and the Pharisees professed strict adherence to all the legal observances, and to many traditional usages; but they were wanting in a spirit of true piety. Their acts were tainted with pride, vanity and self-confidence. In order to gain heaven, we must practise supernatural virtue, from pure motives.

old:¹ Thou shalt not kill.² And whosoever shall kill shall be in danger of the judgment.³

22. But I say to you, that whosoever is angry with his brother,⁴ shall be in danger of the judgment.⁵ And whosoever shall say to his brother, Raca,⁶ shall be in danger of the council.⁷ And whosoever shall say, Thou fool,⁸ shall be in danger of hell fire.⁹

¹ P. here, as also in verses 27 and 33, has "by them of old time." Campbell admits that this version, which is an imitation of Beza, is "in contradiction to all the versions which had preceded, oriental and occidental, and in opposition to the uniform idiom of the sacred writers." *Dissert. x; Prelim. n. 5.* See also his notes *in loc.*

² Exod. xx. 13; Deut. v. 17.

³ That is, shall be liable to judicial process. Murder was punishable with death. Campbell objects to the common translation and substitutes "obnoxious to." A Catholic "amenable to." Perhaps "liable to," would be preferable.

⁴ This is understood of unjust and inordinate anger, since just displeasure and indignation at the misconduct of others is not sinful, provided it be moderated by reason. Some Greek copies have *ιαχῇ*, *rashly*, which Griesbach adopts; but it is probable that it was inserted by way of explanation, as St. Jerom thought.

⁵ Our Lord does not subject anger to the punishment of murder, but He teaches that the internal act of anger, or hatred, although not followed by the perpetration of murder, may be grievously sinful. Its cognizance belongs to no human tribunal, but to the Searcher of the heart and reins. From the existence of various tribunals and punishments among the Jews, He takes occasion to show the degree of guilt which may be attached to dispositions or expressions, which were deemed of no account. The tribunal called "the judgment," was an inferior court which consisted of twenty-three judges, who took cognizance of lesser crimes, not punishable with death.

⁶ The force of this term is not accurately known. It is generally thought to be equivalent to "worthless fellow." The meaning plainly is, that a word of contempt may be grievously criminal before God.

⁷ The sanhedrin or high council consisted of seventy-two judges. By reference to this tribunal, Christ insinuates that contumely is ordinarily more grievous than anger, of which no manifestation has been given.

⁸ This term implied most grievous contumely. Campbell thinks that MORE is the Syro-Chaldaic term, which was retained by the Greek interpreter, as well as Raca, and that it was afterwards mistaken for the Greek word signifying fool. He takes it to be the same as rebel, or miscreant. It was equivalent to "wretch." The insult, of course, must be estimated by the force generally given to the term, and by the circumstances and manner in which it was employed.

⁹ Gehenna, (or valley of Hinnom,) which is the term used in the text,

23. If therefore thou offer thy gift¹ at the altar, and remember that thy brother hath any thing against thee :

24. Leave there thy offering before the altar,² and go first and be reconciled to thy brother :³ and then coming thou shalt offer thy gift.

25. Be at agreement with thy adversary⁴ betimes, whilst thou art on the way with him ;⁵ lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.⁶

26. Amen I say to thee, thou shalt not go out thence till thou shalt have paid the last farthing.⁸

was the name of a valley into which the bodies of culprits were cast, to be burnt. It was formerly devoted to the worship of Moloch. The text implies that a high degree of contumely deserved the most severe punishment. Frequent reference is made to Gehenna throughout the New Testament, wherein it is taken as the image of future punishment ; for which reason the Protestant and Catholic interpreters render it *hell fire*.

¹ Any offering made to propitiate the Deity was called a gift. It was brought forward to the altar by the giver, but the oblation was made by the priest.

² That is, any just cause of complaint. The wanton cuniverty of others cannot preclude us from participating in holy things.

³ This implies that the offering be delayed until reconciliation shall have been sought.

⁴ The person who has offended, or injured the neighbor, must seek to be reconciled, by asking pardon of the offence, and repairing the injury as far as possible. If pardon be refused after every reasonable atonement, he is not to be withheld from the performance of religious duties or from the enjoyment of religious consolations, on account of the unforgiving disposition of another.

⁵ This means an antagonist in a law-suit—an adverse claimant—a creditor. Luke xii. 58.

⁶ It was the interest of the debtor to make a compromise with his creditor whilst on the way to court, before they appeared in presence of the judge.

⁷ Debt was punishable with imprisonment.

⁸ The rigor of the laws against debtors was formerly extreme. There was no hope of regaining liberty unless the claims of creditors were fully satisfied. From the conduct which prudence suggests to a debtor, Christ takes occasion to insinuate that we should be reconciled with those whom we have offended or injured, lest God exercise on us, to the full extent, the rights of his justice.

27. You have heard that it was said to them of old :
Thou shalt not commit adultery.¹

28. But I say to you, that whosoever shall look on a woman to lust after her,² hath already committed adultery with her in his heart.³

29. And if thy right eye⁴ scandalize thee,⁵ pluck it out,⁶ and cast it from thee : for it is expedient⁷ for thee that one of thy members should perish, rather than that thy whole body be cast into hell.⁸

¹ Exod. xx. 14.

² It is equivalent to, "whosoever looking on a woman, shall lust after her."

³ It is manifest that the desire to commit crime is sinful before God. The text speaks of adultery ; but the same is true of fornication. Not only the actual desire is criminal, but complacency in the contemplation of a sinful act, or deliberate exposure of oneself to its danger. The gazing on a forbidden object, such as the wife of another man, may easily become grievously sinful when there is manifest danger of the excitement of unlawful desire.

⁴ Infra xviii. 9 ; Mark ix. 46 Bloomfield remarks that the *right eye* was specially necessary for the purposes of war, as formerly carried on. St. Chrysostom observes : " If Christ meant to speak about the members of the body, He would not have made mention of one eye only, or of one hand, but of both : for it is manifest that he, who suffers scandal from the right, will also suffer it from the left. Why then did He mention the right eye and afterwards the hand ? That you may understand that He does not speak of the members of the body, but of those who are intimately connected with us. If you love any one, He says, to such a degree as to consider him like your right eye, if you think that he is useful to you as your right hand, and he injure your soul, cut him off."

⁵ The Greek term means to put a stumbling-block in the way so as to cause persons to trip, or fall. It is found in this sense in Judith v. 1. Its metaphorical meaning here is to occasion spiritual ruin, since it is used in connexion with lascivious gazing, and with adulterous disposition.

⁶ This has never been understood literally ; the maiming of the body would not exempt the soul from temptation. It is a command to remove the occasion of sin, even should it be dear to us as the right eye. Tertullian observes : " Democritus, by putting out his eyes because he could not look on women without lust, and he was pained when he could not enjoy them, acknowledged his incontinence by the remedy which he adopted. But a Christian with open eyes looks on woman : his mind is blind to lust." Apolog. 46.

⁷ Better.

⁸ It is doubtless better to lose an eye than to incur damnation : but the

30. And if thy right hand¹ scandalize thee, cut it off and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go² into hell.

31. And it hath been said: Whosoever shall put away his wife, let him give her a bill of divorce.³

32. But I say to you, that whosoever shall put away his wife,⁴ excepting the case of fornication,⁵ causeth her to commit adultery:⁶ and he that shall marry her that is put away, committeth adultery.⁷

application of the figure is, that it is better to forfeit what is dearest and most valued, than to lose our soul.

¹ The right hand is taken for what is especially useful and necessary. Every worldly advantage must be sacrificed rather than expose oneself to sin.

² G. P. "Be cast." The Vatican and Cambridge manuscripts, and several of minor note, as also the Arabic, Ethiopic and Coptic versions, are conformable to the Vulgate. See Schott.

³ Deut. xxiv. 1; Infra xix. 7.

⁴ Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10.

⁵ That is, unless on account of adultery. If the wife be guilty of this crime, the husband may put her away for ever. This, however, should be done with the sanction of authority, that order may be observed, and rash dismissals avoided. Pending the proceedings, or where there is no ecclesiastical court, the husband may separate privately, if the crime be certain. The conjugal rights of both parties being equal, the wife may withdraw in like manner from the society of a husband guilty of adultery. Grievous indiscretions, which amount to presumptive evidence of crime, are deemed equivalent to positive proof, especially where the fidelity of the wife is in question. There are several other causes of temporary separation, such as mal-treatment, dissipation, &c. But Christ speaks of perpetual dismissal. He does not, however, sanction absolute divorce, that is, the annulling of the marriage tie, even in this case, since he has elsewhere forbidden man to sever the divine bond: "What God hath joined together, let not man put asunder." Mark x. 9.

⁶ By exposing her wantonly to the danger of this crime. He is not responsible for her misconduct, when she has given occasion to her dismissal.

⁷ It is criminal to marry the adulteress, because she is still the wife of another, although she has forfeited her claims to his protection. It is likewise sinful to marry an innocent woman, who has been wantonly turned off by a cruel husband, since she is still his wife, and entitled to her marriage rights. "Whilst her husband liveth, she shall be called an

33. Again you have heard that it was said to them of old: Thou shalt not forswear thyself,¹ but thou shalt perform thy oaths² to the Lord.

34. But I say to you not to swear at all,³ neither by heaven,⁴ for it is the throne of God:⁵

35. Nor by the earth, for it is His footstool:⁶ nor by Jerusalem, for it is the city of the great king:⁷

36. Neither shalt thou swear by thy head,⁸ because thou canst not make one hair white or black.⁹

37. But let your speech be yea, yea: no, no:¹⁰ and that which is over and above these is of evil.¹¹

38. You have heard that it hath been said: An eye for an eye, and a tooth for a tooth.¹²

39. But I say to you not to resist evil:¹³ but if one strike thee on thy right cheek, turn to him also the other:¹⁴

adulteress, if she be with another man." Rom. vii. 3. The injustice which she suffers, does not warrant the breach of her marriage vows.

¹ Exod. xx. 7; Lev. xix. 12; Deut. v. 11.

² What thou hast promised on oath.

³ This must be understood ordinarily, and without just necessity. St. Paul, in several places, calls on God as witness of the truth of what he affirms, which is essentially an oath. When a weighty cause exists for swearing, it is a homage rendered to Divine Truth.

⁴ Some did not scruple to use indirect forms of swearing. Our Lord shows that they include an appeal to God Himself.

⁵ Where God manifests His glory.

⁶ The Divine attributes are displayed on earth in a less striking manner.

⁷ The place which God chose for His worship.

⁸ It was common among the Greeks and Romans to swear by the head.

⁹ This does not regard a temporary change of color by artificial means: but a thorough and permanent change.

¹⁰ We are instructed to confine ourselves to affirming or denying, without appealing to God, in our ordinary conversations. It is not meant that we should use the precise words here mentioned.

¹¹ James v. 12. All swearing is ordinarily from an evil source, from passion, or the impulse of our spiritual enemy.

¹² This was one of the laws of the criminal code given by Moses to the Jews. Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21.

¹³ Or "the evil one," him who inflicts injury. We are not deprived of the natural right of self-defence: but we are counselled to bear injuries with patience. The text principally regards the disposition of heart.

¹⁴ Luke vi. 20. The literal fulfilment of this injunction is not required,

40. And if a man will contend with thee in judgment,¹ and take away thy coat, let go thy cloak also unto him.²

41. And whosoever will force thee one mile, go with him other two.³

42. Give to him that asketh of thee,⁴ and from him that would borrow of thee turn not away.⁵

43. You have heard that it hath been said : " Thou shalt love thy neighbor,⁶ and hate thy enemy."⁷

44. But I say to you : Love your enemies,⁸ do good to

since we do not find, that even St. Paul, when struck on the mouth by order of the high-priest, Ananias, invited further aggression. Acts **xxii.** 3. Our disposition of heart should, however, be such as to make us ready to suffer greater injuries than those which have already been inflicted.

¹ By legal process. See 1 Cor. vi. 7.

² We are not forbidden to defend ourselves by legal means against injustice : but we are counselled to yield even more than our adversary claims. Such is the disposition of the perfect : yet the order of society requires that justice be strictly maintained, especially where the interests of others may be affected by acquiescence.

³ The couriers formerly employed in the East to transmit intelligence, sometimes forced private individuals to attend them on their journey. Our Lord recommends cheerful submission to this grievance, and a readiness to bear greater annoyance.

⁴ Deut. xv. 8. This general injunction excludes only invidious distinctions ; but it does not imply indiscriminate almsgiving, which would serve to encourage indolence and vice. Prudence is to be observed in the distribution of alms, which, however, are to be dispensed to the needy, without regard to differences of country, or religion, or to past demerits.

⁵ A loan to the distressed, who may afterwards have means of repaying it, is often equivalent to alms. We are not, however, strictly obliged to lend, unless where the distress is great, and the loan moderate, such as can easily be spared. St. Chrysostom observes, that to borrow here does not mean to take money on interest, but to get the use of it on condition of repaying it.

⁶ Lev. xix. 18. The term, although apparently regarding one who dwells near, or a friend, is used to denote a fellow-man, whoever he may be.

⁷ The hatred of enemies was not sanctioned by the law ; but many Jews conceived that they were bound to love their brethren only, and not the Gentiles, whom they viewed with horror.

⁸ G. P. " Bless them that curse you." This seems to have been borrowed from Luke vi. 27. It is wanting in the Vatican and other

them that hate you:¹ and pray² for them that persecute³ and calumniate⁴ you:

45. That you may be⁵ the children of your Father who is in heaven, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust.⁶

46. For if you love them that love you, what reward shall you have? do not even the tax-gatherers⁷ this?

47. And if you salute your brethren only,⁸ what do you more? do not also the heathens⁹ this?

48. Be ye therefore perfect, as also your heavenly¹⁰ Father is perfect.¹¹

manuscripts, as well as in the Saxon, Armenian, Coptic and Vulgate versions. Griesbach and Schott regard it as an interpolation made with a view to harmonize the different statements of the evangelists.

¹ Rom. xii. 20.

² Luke xxiii. 34; Acts vii. 59.

³ Legal prosecution, or violent persecution, may be understood.

⁴ The Greek term signifies the infliction of injuries, in war, or any kind of annoyance, or calumny. *Calumniator* in the Vulgate often implies violence.

⁵ That you may prove yourselves such, and be acknowledged by Him.

⁶ Divine goodness is exercised towards all. The general blessings of Providence are common to all mankind.

⁷ Publicans were the collectors of taxes, or other impost. Their office was odious, and their character bad; yet they were not wanting in acts of kindness and courtesy towards their friends.

⁸ Courtesy must not be confined to those who are carnally allied to us: it is due to all, to be practised as circumstances may demand.

⁹ G. P. "publicans." Griesbach and Schott prefer the Vulgate reading. Campbell says: "The reading is *καὶ ἑθνεῶν* in the Cambridge and several other manuscripts. It is supported by a number of ancient versions, the Vulgate, Coptic, second Syriac, Ethiopic, Arabic, Saxon. It was so read by Chrysostom and several of the fathers."

¹⁰ G. P. "which is in heaven." Schott, after Lachmann, confirms the reading of the Vulgate, from the Vatican, Cambridge, and three other manuscripts of note, as also from the Arabic, Ethiopic, Syriac and Armenian versions.

¹¹ Divine perfection is proposed to stimulate us to exertion. Our virtue is always imperfect. The saints are called perfect comparatively with their weaker brethren.

CHAPTER VI.

The continuation of the Sermon on the Mount.

1. Take heed that you do not your justice¹ before men to be seen by them :² otherwise you shall not have a reward from your Father who is in heaven.³

2. Therefore when thou dost an alms-deed, sound not a trumpet before thee,⁴ as the hypocrites⁵ do in the synagogue and in the streets, that they may be honored⁶ by men. Verily, I say to you, they have received their reward.⁷

3. But when thou dost alms, let not thy left hand know what thy right hand doth.⁸

¹ Your good works. G. P. "alms;" but Griesbach, Schott, Campbell, and other critics, prefer the Vulgate reading, which is conformable to the Vatican and Cambridge manuscripts; as also to one of the Syriac versions.

² We are not cautioned absolutely against doing our good works before men; but on the contrary, we are exhorted to let our light shine before them, that they may see our good works. They should neither be displayed, nor altogether concealed; since we owe to others good example. The eye of the intension must be purified. We must not do our works for the purpose of attracting notice, and gaining praise. The glory of our heavenly Father should alone be had in view.

³ God will not reward with a heavenly crown whatever is not done under the influence of His grace, and for His glory. How many acts of generosity and beneficence are fruitless for eternity!

⁴ It does not appear that it was customary to sound a trumpet in order to collect persons who might need alms. The phrase is probably proverbial, and may be understood of any kind of ostentation.

⁵ The term originally designated actors disguised by paint and masks. It was thence used to signify men who presented a deceitful appearance.

⁶ "Glorified."

⁷ "They have their reward." They seek human praise, and obtain it; but they have no title to a heavenly recompense.

⁸ This is a strong manner of recommending a love of secrecy in almsgiving, and an entire disregard of praise. The right hand is naturally employed in the good work, of which the left hand, although so near, should be left unconscious.

4. That thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.¹

5. And when ye² pray, you shall not be as the hypocrites, that love to stand³ and pray in the synagogues and corners of the streets,⁴ that they may be seen by men: Verily, I say to you, they have received their reward.

6. But thou, when thou shalt pray, enter into thy chamber,⁵ and having shut the door,⁶ pray to thy Father in secret: and thy Father who seeth in secret, will repay thee.⁷

7. And when you are praying, gabble not as⁸ the heathens: for they think that for their many words they may be heard.

8. Be not you, therefore, like to them; for your Father knoweth what is needful for you, before you ask Him.⁹

¹ P. G. "openly." Campbell, Griesbach, Fritzsche and Lachmann prefer the Vulgate reading, which is conformable to the Vatican, Cambridge and other manuscripts.

² G. P. "When thou prayest, thou shalt not be," &c. Schott after Lachmann adopts the Vulgate reading, which is conformable to the Vatican manuscript and another of note, and to the Ethiopic, Arabic, Polyglot and Armenian versions. The change to the singular number was made probably that it might correspond with the following verse.

³ Standing was a posture frequently used in prayer. The text might be rendered: "to stand praying."

⁴ It appears to have been customary to assemble for prayer at the corners of streets, where a crowd was easily gathered.

⁵ It might be rendered oratory. The term signifies the upper-room, which, among the Jews, was used as an oratory, or place of retirement.

⁶ To prevent interruption and distraction, as also to avoid attracting attention.

⁷ G. P. "openly." Campbell rejects this as spurious, equally as in verse 4.

⁸ The Greek term is thus paraphrased by Bloomfield: "Use not garrulous, prolix, and therefore vain, useless and foolish speech." Campbell renders it: "Talk not at random." P. "Use not vain repetitions," does not express the meaning. The Vulgate rendering is conformable to the explanation of lexicographers, and to the latter member of this verse. Schott renders it: "blaterare." "Gabble" aptly expresses the force of the term. I borrow it from "a Catholic."

⁹ We should ask, because such is the will of God, who desires this tes-

9. Thus,¹ therefore, shall you pray: Our² Father³ who art in heaven,⁴ hallowed⁵ be Thy Name.

10. Thy kingdom come.⁶ Thy will be done on earth as it is in heaven.⁷

11. Give us this day our supersubstantial⁸ bread.

12. And forgive us our debts,⁹ as we also forgive our debtors.¹⁰

timony of our dependence on Him: but as he is fully conscious of our wants, we should not be so eager to express them in words, as to address Him with earnestness and confidence.

¹ This form of prayer is proposed to us as a model; we are not, however, limited to its words.

² Luke xi. 2. We are taught to pray in union with all the children of God.

³ The endearing character of Father is calculated to inspire confidence and love.

⁴ God is said to be in heaven, because His glory is there manifested: but He is everywhere, and He is near to all who call upon Him.

⁵ That is, glorified. We pray that God's holy Name—that is, Himself—may be honored and adored by all mankind. His Name is the expression of His Divine Being.

⁶ The reign of Christ—His manifestation on earth—was the kingdom of God. We pray that the Church established by Christ may be spread every where. The preachers of the gospel proclaim to Sion the glad tidings: "Thy God shall reign." *Isai. lii. 7.* The reign of God in the hearts of all is likewise to be prayed for: as also the manifestation of divine glory to the servants of God, by their admission into the heavenly kingdom.

⁷ That is, willingly and perfectly. The will of God is always accomplished, since even the transgressions of men are made subservient to His eternal counsels: "Who worketh all things according to the counsels of His will." *Eph. i. 11.* But we pray that all mankind may cheerfully obey His commands.

⁸ Much difficulty exists in ascertaining the force of the Greek term. Bloomfield thinks that it belongs to the plebeian, idiotic, and popular diction, and that it means necessary food. In Luke xi. 3, it is rendered daily. The ancient Italic interpreter had this rendering in both places. St. Chrysostom explains it in the same way. *Hom. xix. in Mat.*

⁹ Our debts to God are the punishments which our sins deserve.

¹⁰ We are not called on to remit the debts due to us by persons able to pay, but we should use indulgence towards the insolvent. We should also pardon offences committed against us.

13. And lead us not into temptation.¹ But deliver us from evil.² Amen.³

14. For if you will forgive men their offences,⁴ your heavenly Father will forgive you also your offences.⁵

15. But if you will not forgive men,⁶ neither will your Father forgive you your offences.⁷

16. And when you fast, be not sad,⁸ as the hypocrites. For they disfigure their faces,⁹ that to men they may appear¹⁰ fasting. Verily, I say to you, they have received their reward.

¹ Temptation is sometimes used for trial, as when God is said to have tempted Abraham. We pray that God may not expose us to trials above our strength. It often means solicitation to crime. In this sense God never leads any one into temptation. "He tempteth no man." *James i. 13.* We should pray that God may not suffer us to fall into such temptation. The petition may bear this meaning, since the Scripture ascribes to God what He suffers to happen.

² Or, "from the evil one"—from Satan. It may embrace deliverance and preservation from temporal calamities, from sin, and from eternal death.

³ This Hebrew word signifies truth. It is used here as a confirmatory term, and is equivalent to "May this be verified and accomplished." It is, however, wanting in some manuscripts, and it may have been inserted after the prayer was used in the Liturgy with this addition: G. P. "for thine is the kingdom, the power, and the glory for ever." This is rejected by Griesbach, Campbell, Wetstein, Schott, and others, who regard it as an addition taken from the Greek liturgy. It is wanting in the Vatican, Cambridge, and several other manuscripts, and in the Coptic, Persian, Saxon and Arabic versions, as well as in the Vulgate; and it was not in the Greek copies used by Origen, Gregory Nyssen, or Cyril.

⁴ This explains what is meant by debts in v. 12.

⁵ "Your offences." No corresponding words are in the text in this place. Forgiveness requires true repentance. No pardon granted to others can secure our reconciliation with God, unless we turn to Him with our whole heart.

⁶ G. P. "Their trespasses." Griesbach thinks these words should be omitted. *Eccl. xxviii. 3, 4, 5; Infra xviii. 35; Mark xi. 25.*

⁷ There is no pardon for those who refuse pardon to their fellow-men.

⁸ Scowling, gloomy, dismal.

⁹ Here is signified the leaving of the head and beard uncombed and unanointed, and the sprinkling of the head and face with ashes.
—*Bloomfield.*

¹⁰ That is, may be seen and known to fast.

17. But thou, when thou fastest, anoint thy head,¹ and wash thy face :

18. That to men thou appear not fasting, but to thy Father, who is in secret :² and thy Father, who seeth in secret, will repay thee.³

19. Lay not up to yourselves treasures⁴ on earth,⁵ where rust⁶ and moth consume, and where thieves break through and steal.

20. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal.

21. For where thy⁷ treasure is, there is thy heart also.

22. The light of thy body is thy eye.⁸ If thy eye be clear,⁹ thy whole body shall be lightsome.

23. But if thy eye be evil,¹⁰ thy whole body shall be

¹ With perfumes, as was customary in that warm climate. The change of the address from the plural to the singular may be accounted for by supposing that our Lord means to apply to the individual what He says first in general terms ; or it may be that the evangelist attended chiefly to the matter, without regarding grammatical accuracy.

² Who is unseem.

³ Rewards are promised to those who fast with a view to please God. G. P. "Openly." This is rejected by Griesbach, Campbell, and Weststein, as being wanting in a great number of manuscripts and ancient versions.

⁴ Luke xii. 33 ; 1 Tim. vi. 19. Stores of any kind, even of garments, a great supply of which was sometimes kept, as fashions did not change among the Jews. The mention of the moth shows that garments are here included.

⁵ The repositories of wealth, produce, &c., were generally in the ground.

⁶ The term signifies food, or the action of eating, but in this place it means the gnawing of worms, or some canker. Rust is still said of corn that is injured by frost or insects.

⁷ G. P. "Your." It is in the singular number in the Vatican manuscript, and in some of less note, as also in several versions. Lachmann prefers this reading. The meaning is, that the thoughts and affections follow the object which is prized.

⁸ G. P. "The light of the body is the eye." Luke xi. 34.

⁹ Literally : simple, that is. *sound*, as St. Chrysostom explains it.

¹⁰ Distempered.

darksome. If then the light that is in thee be darkness,¹ how great shall the darkness itself² be?

24. No man can serve two masters.³ For either he will hate the one, and love the other, or he will cling to the one,⁴ and slight⁵ the other. You cannot serve God and Mammon.⁶

25. Therefore I say to you, be not solicitous⁷ for your life,⁸ what you shall eat,⁹ nor for your body, what you shall put on. Is not the life more than the food? and the body more than the raiment?

26. Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?¹⁰

¹ If the eye, which is the organ of sight, be dark, how great shall be the darkness of the other members of the body, which depend on the eye for light! There is an implied comparison of the eye with conscience; and from what precedes and follows, it may be inferred that conscience is here considered as blinded by avarice.

² The dark members. Campbell in *loc.* shows that the Vulgate version of this passage is preferable to the English Protestant version: "How great is that darkness." "Let it be observed," he says, "that there is nothing in the original answering to the pronoun *that*, which in this place mars the sense instead of illustrating it. The concluding word *darkness* it makes refer to the *eye*, whereas it certainly refers to the *body*, or all the other members as contradistinguished to the *eye*."

³ Luke xvi. 13. Two masters, whose interests are opposite, cannot be served by the same individual. His affections must be given to the one, or to the other; but they cannot, at the same time, be devoted to both, and his actions must correspond with his feelings.

⁴ This is the force of the Greek term. *Sustinebit* of the Vulgate may be rendered: "he will support;" which is equivalent.

⁵ Neglect the interests of the other.

⁶ The term is Syriac, and means riches.

⁷ P. "Take no thought." Campbell observes: "I do not think there is in the common version, a more palpable deviation than this from the sense of the original." See Ps. liv. 23; Luke xii. 22; Philip. iv. 6; 1 Tim. vi. 7; 1 Pet. v. 7.

⁸ That is, for the support of life.

⁹ This does not regard the quality of the food, but the necessary means of existence. G. P. "Or what you shall drink." Griesbach inclines to reject them.

¹⁰ Divine providence, which supplies the birds with food, will furnish man with the necessaries of life. This, however, does not preclude his exertions, since these appertain to the order which God has established.

27. And which of you, by anxious thought,¹ can add to his stature one cubit?²

28. And for raiment why are ye solicitous? Consider the lilies of the field³ how they grow: they labor not, neither do they spin.

29. But I say to you, that not even Solomon in all his glory was arrayed as one of these.

30. And if the grass of the field,⁴ which is to-day, and to-morrow⁵ is cast into the oven,⁶ God doth so clothe: how much more you, O ye of little faith!⁷

31. Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32. For after all these things do the heathens seek.⁸ For your⁹ Father knoweth that you have need of all these things.¹⁰

33. Seek ye, therefore, first¹¹ the kingdom of God,¹² and

¹ The verb is the same which was above rendered: "Be not solicitous." The Vulgate interpreter used "cogitans;" because there was no participial form by which the force of the term could be expressed.

² Many modern interpreters understand the Greek terms of adding to life even a small space of time, such as an hour. As it is called in Luke xii. 26, "the least thing," they argue that it cannot be the addition of a cubit to the height of a man, since this would be a very considerable thing. St. Chrysostom, and the ancients generally, explain the terms in their most obvious meaning, of an addition to stature.

³ As distinguished from lilies cultivated in gardens.

⁴ Under the name of grass the Hebrews included all kinds of flowers and herbage; by trees they understood whatever had a perennial stalk.

⁵ A proverbial phrase for a short time.

⁶ The oven was rather in the shape of a caldron, into which withered herbs were cast, and burnt, in order to heat it, wood being scarce.

⁷ Wanting in lively faith, and confidence in Providence.

⁸ The heathens sought the necessities of life, relying on their own efforts, without regard to God, on whom success depends.

⁹ The Greek has the epithet: "heavenly."

¹⁰ The divine knowledge is a motive why we should entertain tranquil confidence in God, whose infinite goodness prompts Him to relieve our wants.

¹¹ Above all things.

¹² The reign of God in our hearts, and our salvation. It may also de-

His justice,¹ and all these things shall be added unto you.²

34. Be not therefore solicitous for to-morrow;³ for the morrow will be solicitous for itself. Sufficient for the day is the evil⁴ thereof.

CHAPTER VII.

The third part of the Sermon on the Mount.

1. Judge not,⁵ that you may not be judged.⁶

2. For with what judgment you judge,⁷ you shall be judged:⁸ and with what measure you mete, it shall be measured to you again.⁹

note the reign of the Messiah, which, however, is generally designated by the Hebrew phrase: "kingdom of heaven."

¹ The grace and sanctification which are His gifts.

² The necessities of life will be given to those who make salvation their chief pursuit. Of course they must use the ordinary means to obtain them. When God permits His servants to suffer want, it is that they may advance in patience and conformity to His will.

³ We are not forbidden to provide for to-morrow, or for old age; but we should not be anxious. When the time of distress and trial comes we must meet it with fortitude and resignation.

⁴ A Hebraism for affliction or trouble.

⁵ That is, rashly and unmercifully. The parallel passage of Luke v. 37, indicates rash condemnation. See also Rom. ii. 1. It is not forbidden to persons in authority to exercise their judicial power. Private individuals should not usurp the right of authoritative judgment; nor even in their own minds should they condemn others, without evidence of guilt. Where crime is manifest, its condemnation is a homage rendered to the Divine law: but pity for the culprit should accompany the detestation of his offence. St. Chrysostom observes: "He does not, as appears to me, order us not to judge any sins, or forbid us absolutely to do it: but He refers to those who are guilty of numberless sins, and yet insult others for slight transgressions."

⁶ Condemned.

⁷ In what manner you judge.

⁸ The judgment of God is not like human judgments, rash and arbitrary. The text means that just severity shall be exercised towards the unfeeling mortal who unsparingly condemns his fellow man.

⁹ Mark iv. 24. This is a proverbial expression, well calculated to induce us to practise liberality and generosity towards others.

3. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye?¹

4. Or how sayest thou to thy brother: Let me cast the mote out of thy eye:² and behold a beam is in thy own eye?

5. Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6. Give not that which is holy to dogs;³ neither cast your pearls⁴ before swine,⁵ lest, perhaps, they trample them under their feet, and turning upon you, gore you.⁶

7. Ask,⁷ and it shall be given to you:⁸ seek,⁹ and you shall find: knock,¹⁰ and it shall be opened to you.

¹ This, likewise, is a proverbial phrase, which, as usual, is expressed in exaggerated terms, in order to convey more strongly the truth which they contain. A trivial defect in conduct is likened to a mote or splinter, or rather to any hindrance or imperfection of sight: a grievous crime is as a beam, or great obstruction of sight. We see the slightest faults in others, and severely condemn them, whilst we are oftentimes insensible of our own most grievous sins.

² Zeal is too officious when it does not commence with our own reformation.

³ This may have reference to the flesh of victims offered in sacrifice, which was not given to dogs, but was eaten by the priest, or by those who made the offering. It is a proverbial expression, used by our Lord to insinuate that we should not rashly propose the sublime mysteries of faith to the profane, who may blaspheme them; nor dispense holy gifts to the unworthy. Dogs, in Scripture, are taken as types of the unclean and impious. Their barking may well signify the attacks of the impious on the divine doctrines. The discipline of secrecy observed in the early ages of the Church was based on this admonition.

⁴ The kingdom of heaven is elsewhere likened to a pearl of great price. We are here taught not to expose religious truth or divine gifts to profanation.

⁵ The hog is taken as the image of the impure, who wallow in the mire of sensuality.

⁶ This, as Pricæus observes, alludes to the mode in which hogs bite, not straightforward, but turning, as it were, sideways.

⁷ In prayer. *Infra* xxi. 22; *Mark* xi. 24; *Luke* xi. 9; *John* xiv. 13; *James* i. 6.

⁸ Whatever is asked conformably to the divine will is obtained.

⁹ Salvation.

¹⁰ At the gate of divine mercy.

8. For every one who asketh,¹ receiveth: and who seeketh, findeth: and to him that knocketh, it shall be opened.

9. Or who is there among you, a man,² who if his son shall ask of him bread, will reach him a stone?

10. Or if he shall ask of him a fish, will he reach him a serpent?

11. If you then, being evil,³ know how to give⁴ good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask Him?

12. All things, therefore, whatsoever you would⁵ that men should do to you, do you also to them: for this is the law and the prophets.⁶

13. Enter ye in⁷ at the narrow gate;⁸ for wide is the gate, and broad is the way that leadeth to destruction,⁹ and many there are who go in thereat.

14. How narrow¹⁰ is the gate, and strait is the way that leadeth to life: and few¹¹ there are that find it!

15. Beware of false prophets,¹² who come to you in the

¹ In a proper manner. St. James says: "You ask and receive not, because you ask amiss." James iv. 3.

² This is emphatic, as Campbell observes. If man deals thus with his child, how much more so our heavenly Father! Luke xi. 11.

³ Sinful, imperfect as men.

⁴ This is equivalent to: "give;" or "are wont to give."

⁵ Whatsoever we reasonably wish others to do to us, we should be ready to do to them. Tobias iv. 16; Luke vi. 31.

⁶ The law and prophets are directed to enforce justice among men, and offices of mutual beneficence. This is their practical exhibition.

⁷ That is, strive to enter. Luke xiii. 24.

⁸ The similitude is that of a narrow gate opening into a road which leads up to a citadel.

⁹ The way of vice is like a broad way downwards to a precipice.

¹⁰ G. P. "Because strait is the gate." Campbell, Griesbach, Wetstein, Schott and other critics adhere to the Vulgate reading, which is conformable to nine ancient manuscripts, and to almost all the versions, as well as to the citations of the Greek and Latin fathers.

¹¹ Comparatively.

¹² "False teachers." In the New Testament prophecy is often taken for teaching.

clothing of sheep,¹ but inwardly they are ravenous wolves.²

16. By their fruits you shall know them.³ Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit,⁴ and the evil tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.⁵

19. Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire.⁶

20. Wherefore by their fruits you shall know them.⁷

21. Not every one that saith to Me, Lord, Lord,⁸ shall enter into the kingdom of heaven: but he that doth the will of My Father who is in heaven,⁹ he shall enter into the kingdom of heaven.

¹ This may be understood of the sheep-skins roughly wrought up, which they wore, after the manner of shepherds, and in imitation of the prophets Elias and Eliseus. 3 *Kings* xix. 13; 4 *Kings* ii. 13. St Paul describes the saints of old as wandering about in sheep-skins, and goat-skins. Heb. xi. 37.

² Their dispositions were in striking contrast with their humble garb, and with the simplicity of the animal whose skin they wore.

³ Bitterness, hatred, contentions, strife, disorder, and vice, are evil fruits. When they are the direct consequences of the principles taught, they show the teacher to be a false prophet. St. Chrysostom says that our Lord speaks of corrupt men who affect zeal, and lead others astray, rather than of heretics; for heretics, he observes, are often moral men. Hom. xxiii.

⁴ A good tree is the emblem of good doctrine, or of a sound teacher.

⁵ It is impossible that doctrine derived from God should produce evil. Men may take occasion from it to do evil, by opposing it, and exciting others to opposition: but the fruits of the doctrine are necessarily good. A teacher divinely commissioned cannot produce evil by delivering the heavenly maxims of religion, although he may fall into sin, which is to be ascribed to him, but not to his teaching.

⁶ *Supra* iii. 10. As an useless tree is cut down to serve for fuel, so shall the false teacher be cut off in his errors and sins.

⁷ Not by apparent fruits, but by those which are real—by the fruits of the Holy Ghost.

⁸ *Infra* xxv. 2; Luke vi. 40. This implies the acknowledgment of the Divinity of Christ, which is not sufficient for salvation, unless accompanied by entire obedience to God.

⁹ What follows of this verse is not in the Greek text.

22. Many will say to Me in that day:¹ Lord, Lord, have we not prophesied² in Thy name, and cast out devils in Thy name,³ and done many miracles in Thy name?

23. And then will I declare⁴ to them: I never knew you:⁵ depart from me, you that work iniquity.⁶

24. Every one, therefore, who heareth these My words, and practiseth them, shall be likened⁷ to a wise⁸ man who built his house upon a rock.⁹

25. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and¹⁰ it fell not, for it was founded on a rock.

26. And every one that hearth these My words, and doth not practise them, shall be like a foolish man that built his house upon the sand.

27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell,¹¹ and great was the fall thereof.

28. And it came to pass¹² when Jesus had fully ended these words, the people were in admiration at His doctrine.¹³

¹ The Jews were accustomed to call the day of judgment emphatically *that day*.

² This may be understood strictly, or of authoritative instruction.

³ Acts xix. 13.

⁴ The Greek term is usually rendered: "confess." It here means to declare openly.

⁵ "To know," in Scripture, often signifies approval. Christ will treat the wicked as if He had not known them. He will banish them from his sight, as utter strangers, who have no claim on his consideration.

⁶ Ps. vi. 9; Infra xxv. 41. By this we see that a wicked course of life is sometimes followed by those who preach the true doctrine, and who are favored with extraordinary gifts of God.

⁷ G. P. "I will liken him to." The Vulgate reading is conformable to the Vatican and other notable manuscripts, and to many minor manuscripts and versions.

⁸ Luke vi. 48; Rom. ii. 13; Jac. i. 22. Prudent.

⁹ A solid foundation is most necessary for the support of the building.

¹⁰ But.

¹¹ The sand yielding easily, as it soaked the rain, the walls gave way.

¹² This form of expression is frequently used by St. Matthew. It is redundant, and might be omitted in the translation. See c. ix. 10; c. xi. 1.

¹³ Both at the doctrine itself, and the authoritative manner of His teaching.

29. For He was teaching them¹ as one having power, and not as their scribes and Pharisees.²

CHAPTER VIII.

Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law, and many others: He stills the storm at sea, drives the devil out of two men possessed, and suffers them to go into the swine.

1. And when He was come down from the mountain, great multitudes followed Him.

2. And behold a leper came,³ and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean.

3. And Jesus stretching forth His hand, touched him,⁴ saying: I will it: be thou made clean. And forthwith his leprosy was cleansed.⁵

4. And Jesus saith to him: See thou tell no man:⁶ but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.⁷

¹ Mark i. 22; Luke iv. 32.

² G. P. "As the Scribes." "The Vulgate, Syriac, Saxon and Armenian versions, with one MS. add: 'and the Pharisees.'" Campbell *in loc.* "Their" is confirmed by two valuable manuscripts, and several versions.

³ Mark i. 40; Luke v. 12.

⁴ Legal defilement was contracted by the touch of a leper, who was excluded from all society. Christ, however, touched him, to give him the assurance of his cure.

⁵ That is, was removed. The leper was cleansed. The abstract noun leprosy is put for the concrete *leper*.

⁶ Christ did not wish His wonderful works to be reported, lest He should seem to covet display. In this instance he may have wished to guard the man against being deprived of the benefit of his cure, by the premature report of its miraculous character, which might prejudice the priests against its acknowledgment.

⁷ As an evidence of submission to the requisitions of the law. Lev. xiv. 2.

5. And when He¹ had entered into Capharnaum, there came to Him a centurion,² beseeching Him,

6. And saying: Lord, my servant³ lieth at home sick of the palsy, and he is grievously tormented.⁴

7. And Jesus saith to him: I will go and heal him.

8. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word,⁵ and my servant shall be healed.

9. For I also am a man subject to authority,⁶ having under me soldiers; and I say to one: Go, and he goeth; and to another: Come, and he cometh: and to my servant: Do this:⁷ and he doeth it.

10. And Jesus hearing this, marvelled,⁸ and said to them that followed Him: Verily, I say to you, I have not found so great faith in Israel.⁹

¹ G. P. "Jesus." Seven valuable manuscripts and most versions do not give His name. Griesbach and Schott follow the Vulgate. See Luke vii. 1.

² A Roman officer who had command of a hundred men. St. Luke states, c. vii., that two messages were sent by him to Christ. It appears from St. Matthew that he himself finally came. St. Chrysostom observes, that the two evangelists omitted each some circumstances which the other relates. Hom. xxvii. in Matt.

³ A favorite slave living in the house of his master.

⁴ Paralysis is sometimes attended with great agony, as when the nerves are contracted, or when it has passed into apoplexy.

⁵ Literally, "say it by word." Many manuscripts and the versions generally present the Vulgate reading. Luke vii. 6.

⁶ The centurion does not compare himself in this respect with Christ, but he remarks that he had soldiers under him who obeyed him strictly, although he was but a subaltern officer. He implicitly acknowledges Christ as supreme Lord of nature, whom all creatures obey. St. Chrysostom thus paraphrases the sentence: "Thou art God, I am but man. I am subject to authority, Thou art dependent on none."

⁷ There is a nice distinction between the orders given to the soldier and to the servant. The former is directed to go, or come; the latter to do some work enjoined on him.

⁸ He expressed admiration. Wonder, being a sudden emotion at an unexpected event, cannot, strictly speaking, be attributed to Christ: but its external manifestation may be so described.

⁹ Among the Jews, descendants of Israel. The centurion was a

11. And I say to you, that many shall come from the east, and the west, and shall sit down¹ with Abraham, and Isaac, and Jacob, in the kingdom of heaven:²

12. But the children of the kingdom³ shall be cast out into the exterior darkness:⁴ there shall be the weeping and the gnashing of teeth.⁵

13. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee.⁶ And the servant was healed at the same hour.⁷

14. And when Jesus was come into the house of Peter,⁸ he saw his mother-in-law⁹ lying sick of fever.¹⁰

15. And He touched her hand, and the fever left her, and she arose and waited on them.¹¹

16. And when evening was come,¹² they brought to Him many that were possessed with devils;¹³ and He cast out

Roman, and not even a proselyte, although he built at his own cost a synagogue for the Jews.

¹ "Lie down," as anciently they reclined at a banquet.

² The call of the gentiles is here clearly foretold. See Mal. i. 2.

³ The Jews.

⁴ The place of punishment. Allusion is made to the darkness which prevailed abroad whilst the banquet room was full of light.

⁵ Pain, remorse and despair are indicated by these expressions.

⁶ God grants favors according to the measure of our faith, which, however, is His gift.

⁷ At the same moment of time.

⁸ This appears to have happened before the sermon on the mount. Compare Mark i. 29-31, and Luke iv. 38-41. It may be related here in connection with the cure of the servant of the centurion, because both miracles were performed in the same place.

⁹ Whether the wife of Peter was alive, does not appear. St. Jerome infers that she was dead, from the fact that her mother, when cured, waited on the table.

¹⁰ G. P. "Laid, and sick of a fever."

¹¹ The Greek term literally signifies "to bustle through the dust:" it here means to prepare the food and wait on the table. This fact is stated as an evidence of her instantaneous and entire cure. When fever is subdued by natural means, strength does not immediately return.

¹² It was the Sabbath, which terminated at sunset. Mark i. 21-32. During the day the Jews scrupled to present the sick.

¹³ The possession is spoken of as real.

the spirits with His word:¹ and He healed all that were sick.

17. That what was spoken by the prophet might be fulfilled, when he saith, "He took our infirmities, and bore our diseases."²

18. And Jesus seeing great multitudes about Him, gave orders to pass over the water.³

19. And a certain scribe came and said to Him: Master, I will follow Thee whithersoever Thou shalt go.

20. And Jesus saith to him: The foxes have holes, and the birds of the air nests:⁴ but the Son of man⁵ hath not where to lay His head.⁶

21. And another of His disciples said to Him: Lord, suffer me first to go and bury my father.⁷

22. But Jesus said to him: Follow me, and let the dead bury their dead.⁸

¹ This language would be illusory, if the spirits did not actually possess the bodies.

² Isai. liii. 4. The text refers directly to the sufferings to which Christ subjected himself for the expiation of our sins. 1 Peter ii. 24. St. Chrysostom observes that the prophet speaks of the taking away of sin, but that the evangelist had regard to the letter of the text, and to the fact, that sins are often the causes of corporal afflictions. The two meanings were doubtless designed by the Holy Spirit.

³ The lake of Genesareth.

⁴ Places of shelter.

⁵ This appellation denotes Christ, who used it to mark His human nature, and modestly to insinuate that He was spoken of by Daniel vii. 13. Ezekiel is called by the same appellation above ninety times.

⁶ Christ, although Lord of all creation, had no fixed abode, no place of rest to which His right was acknowledged. He warns the candidate of this fact, that he may not look for any earthly advantage in becoming his disciple. Luke ix. 58.

⁷ It does not appear that the father was actually dead, but he was probably near death.

⁸ Let those who are dead in sin, (Eph. v. 14,) bury the dead. This was intended to show that no delay should be used in following the Divine call to the ministry. The claims of parents on their children are subordinate to the rights of God, who calls whom He pleases to His altar. Where they absolutely need the support of their children, this should not be denied them under pretext of a Divine call, unless, as in the instance above related, the call be manifest. "Jesus," says St. Chrysostom;

23. And when He entered into the boat,¹ His disciples followed Him :

24. And behold a great tempest arose in the sea,² so that the boat was covered with waves,³ but he was asleep.⁴

25. And they came to Him, and awaked Him, saying : Lord, save us, we are perishing.⁵

26. And Jesus saith to them : Why are you fearful, O ye of little faith ?⁶ Then rising up, He commanded⁷ the winds, and the sea, and there came a great calm.

27. But the men⁸ wondered, saying : What manner of man is this,⁹ for the winds and the sea obey Him ?

28. And when he was come on the other side of the lake into the country of the Gerasens,¹⁰ there met Him two that

“forbad the youth to go bury his father, not that He wished the honor due to parents to be neglected, but with a view to show us that nothing is so necessary as attention to heavenly things.”

¹ Mark iv. 36 ; Luke viii. 22.

² Lake.

³ The waves beat over it.

⁴ Our Lord occasionally indulged sleep, to show that as man He subjected Himself to the ordinary wants of the body. On this occasion He slept tranquilly amidst the storm, in order to afford an opportunity for the exercise of the faith of His disciples.

⁵ We must otherwise be lost.

⁶ This reproach is full of dignity, and implies a modest allusion to His Divinity. Why should they fear, whilst He was with them ? There is nothing in it of the self-glorification of Cesar. “Quid times ? Cesarem vehis.”

⁷ The Greek text should be rendered, He rebuked, which gives a far sublimer idea of His interposition. Probably *imperavit* has been casually substituted in the Vulgate for *increpavit*, and the cases of the nouns altered to suit.

⁸ The disciples, or possibly the men owning the boat. The faith of the disciples in His power is evident from their call on Him to save them ; yet they may have expressed their admiration in this way, the event being so stupendous. “The sleep and His appearance indicated that He was man ; the sea restored to calm manifested his Divinity.” St. Chrysostom.

⁹ They feel that He is more than man, since He exercises a control over the elements.

¹⁰ Various Greek manuscripts here, and in Mark v. 1, Luke viii. 26, have Gadarenes, or Gergesians. The Vulgate reads Gerasens in the

were possessed with devils,¹ coming out of the sepulchres,² exceeding fierce,³ so that none could pass by that way.⁴

29. And behold they cried out, saying : What hast Thou to do with us,⁵ Jesus,⁶ Son of God ?⁷ art Thou come hither to torment us before the time ?⁸

30. And there was, not far⁹ from them, a herd of many swine feeding.

31. And the devils besought Him, saying : If Thou cast us out hence, send us into the herd of swine.¹⁰

32. And he said to them : Go.¹¹ But they going out,

three places. St. Chrysostom reads Gadarenes in this place. Gadara and Gerasa, or Gergosa, were small towns not far one from the other, beyond the Jordan, in Decapolis.

¹ The possession is plainly affirmed by the evangelist. St. Luke mentions only one, having the more violent case specially in view, as St. Chrysostom remarks.

² The sepulchres were often deep caves in rocks, and resembled chambers, so that they were places of shelter and refuge.

³ Literally, "very difficult." It here implies uncontrollable, ferocious.

⁴ Without imminent danger.

⁵ Or what hast Thou against us ? The Greek phrase, which literally responds to the Hebrew, may be so rendered. It is a customary mode of address among the Eastern nations, the meaning of which is modified by the circumstances in which it is employed.

⁶ The name which was in the manuscript used by Chrysostom, is rejected by Griesbach as an addition to the text.

These terms might be used of an eminent servant of God—a prophet, whose ministry was confirmed by miracles ; but St. Chrysostom supposes that they are used in the strictest sense, the demons recognising the Divinity of Christ, which others think they merely conjectured.

⁷ The fiends felt the presence of Christ, and feared that they were about to be driven into the abyss before the time allotted for condemned spirits generally. St. Chrysostom says, they feared that the time of their punishment was at hand. Their being cast out from heaven is a great punishment, but is to be followed by confinement in the abyss.

⁸ The negation is not in the common Greek. Mark v. 11 ; Luke viii. 32.

⁹ The demons delight in evil ; but their power of hurting is under divine control, as is manifest in the history of Job.

¹⁰ The motive of our Lord in suffering this, may have been to render more manifest the reality of demoniac possessions, since swine could not be supposed spontaneously to rush to destruction, or to act from a disturbed imagination. He may also have wished to let us see how often men forego spiritual blessings to avoid temporal loss.

went into the swine,¹ and behold, the whole herd² ran violently down a steep place into the sea; and they perished in the waters.³

33. And the swineherds fled:⁴ and coming into the city, told every thing,⁵ and concerning them that had been possessed by the devils.⁶

34. And behold, the whole city⁷ went out to meet Jesus,⁸ and when they saw Him, they besought Him that He would depart from their coasts.⁹

¹ G. P. "Herd of swine." The Vulgate reading is adopted by Griesbach and Schott on the authority of the Vatican and Ephrem manuscripts, and of the versions generally. There were many spirits in the two demoniacs, as appears from Mark. Rosenmüller remarks, that especially in summer, if one of a herd of swine be agitated, the others follow it impetuously, and sometimes plunge themselves into water, which may chance to be near them.

² G. P. "of swine." These words are suspected by Schott to have been added. They are wanting in three valuable manuscripts, and in the versions generally.

³ The destruction of these animals might well be permitted by Christ, the Lord of all things. No one can justly complain of losses or calamities decreed by Him, to whom we owe everything, and whose justice we have provoked by our sins.

⁴ The Greek may be rendered literally "the feeders," which the Vulgate renders *pastores*. Filled with terror at what they had seen, they fled into the city.

⁵ Concerning the destruction of the swine.

⁶ Relating their wonderful cure.

⁷ The vast multitude of citizens.

⁸ They were curious to behold Him who had done such wonders—whose further acts they dreaded.

⁹ Terror prevailed over them so far as to determine them to forego the benefit of His instructions and miraculous powers. They feared the loss of their worldly substance, more than they valued the blessings of salvation. Mark v. 17; Luke viii. 37.

CHAPTER IX.

Christ heals the paralytic : calls Matthew : cures the issue of blood : raises to life the daughter of Jairus : gives sight to two blind men : and heals a dumb man possessed by the devil.

1. And entering into a boat, He passed over the water, and came into His own city.¹

2. And behold they brought to Him a paralytic lying on a bed. And Jesus seeing their faith,² said to the paralytic:³ Be of good heart, son; thy sins are forgiven thee.⁴

3. And behold some of the scribes said within themselves: This man blasphemeth.

4. And Jesus seeing their thoughts,⁵ said: Why do you think evil in your hearts?

5. Whether is it easier to say: Thy sins are forgiven thee: or to say:⁶ Arise and walk.

6. But that you may know that the Son of man hath power on earth to forgive sins, (then saith He to the paralytic,) Arise, take up thy bed,⁷ and go into thy house.

¹ Capharnaum, where he ordinarily dwelt.

² In conferring favors God has regard to the faith and prayers of others, as well as of the individual on whom He bestows them. The faith of this man was great, as St. Chrysostom remarks, since otherwise he would not have submitted to be brought, and let down before Christ.

³ The afflicted man was dejected. He was probably laboring under a *paralysis universalis*, which induces a complete impotence of the limbs, (which are colorless,) together with a resolution and flaccidity of the tendons and muscles. Bloomfield.

⁴ Mark ii. 3; Luke v. 18. In the minds of the Jews, sickness and sin were connected as effect with cause. Christ gives the paralytic the assurance of forgiveness, and thus implicitly gives him hope of relief from the palsy.

⁵ "Showing that He was God equal to the Father, He reveals and manifests their secret thoughts, which, through fear of the multitude, they had not ventured to declare." St. Chrysostom.

⁶ Effectually.

⁷ The bed used by the Jews was like a blanket, which it was easy to roll up and carry.

7. And he arose, and went into his house.

8. And the multitudes seeing it, feared,¹ and glorified God, who gave such power to men.²

9. And when JESUS passed on from thence,³ He saw a man named Matthew, sitting in the toll-house, and He saith to him: Follow me. And he rose up and followed Him.⁴

10. And it came to pass as He was sitting at table in the house, beheld many tax-gatherers and sinners came, and sat down with JESUS and His disciples.

11. And the Pharisees seeing it, said to His disciples: Why doth your master eat with tax-gatherers and sinners?

12. But JESUS hearing it, said:⁵ They that are in health need not a physician, but they that are ill.

13. Go then, and learn what this meaneth: I will have mercy, and not sacrifice:⁶ for I am not come to call the just,⁷ but sinners.⁸

¹ G. P. "wondered." The Vulgate reading is conformable to the Alexandrine and Cambridge manuscripts, as also to several versions. Schott admits that the other reading may be a gloss. A feeling of awe seized them when they beheld the miracle.

² Regarding Christ only as man, they gave glory to God for vouchsafing to him so extraordinary a power. The plural number is often used, when one of a multitude is intended. This enallage, as Bloomfield observes, is common in popular phraseology. "It was no small matter that He was regarded as the greatest of men, and as sent by God: for if they had cherished these sentiments, they would soon have advanced in knowledge so as to recognise Him as the Son of God." St. Chrysostom.

³ Mark ii. 14; Luke v. 27.

⁴ This was not done without previous knowledge of Christ, whose miracles were celebrated.

⁵ G. P. "to them." This addition is wanting in three of the principal manuscripts, and in several versions. Schott suspects that it is borrowed from the parallel passages of Mark and Luke.

⁶ Osee vi. 6; Infra xii. 7. A Hebraism for: I prefer mercy to sacrifice. Kindness and compassion exhibited to sinners are more pleasing to God than acts of religious worship.

⁷ 1 Tim. i. 15.

⁸ G. P. "To repentance." Griesbach and Schott regard these words as borrowed from Luke. They are wanting in the chief manuscripts and versions.

14. Then the disciples of John came to Him, saying: Why do we and the Pharisees fast often, but Thy disciples do not fast?¹

15. And Jesus said to them: Can the companions of the bridegroom² mourn, as long as the bridegroom is with them?³ But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16. And nobody putteth a piece of raw cloth to an old garment, for it taketh away the fulness thereof from the garment, and a greater rent is made.⁴

17. Neither do they put new wine into old skins.⁵ Otherwise the skins burst, and the wine runneth out; and the skins are useless. But they put new wine into new skins: and both are preserved.

18. As he was speaking these things to them, behold a certain ruler⁶ came up, and adored Him,⁷ saying: Lord,

¹ Mark ii. 18; Luke v. 33. The disciples of Christ doubtless observed the fasts common to the Jews, although they did not fast often as the Pharisees.

² The attendants on the bridegroom—his companions during the nuptial celebration. John had called Christ the bridegroom. John iii. 29.

³ Fasting, being a token of sorrow, did not suit the joyful occasion.

⁴ "The patch being of undressed cloth, shrinks on imbibing wet, and thereby draws up with it something of the old material." Bloomfield. St. Chrysostom says: "What he means is: The disciples are not yet strong, but are in need of much indulgence, for they are not yet renovated by the spirit." *In loc.*

⁵ Skins or bags were used, as is still the case in Asia. When new wine fermented in old skins, these not being easily distended, were apt to burst. This, however, St. Chrysostom remarks, does not arise from the wine, or from the skins in which it is received, but from the haste of those who put it in. He adds, that "Christ foretells that His disciples will hereafter be renewed in spirit; and that until this take place, nothing austere, or burthensome, should be enjoined on them." *In loc.*

⁶ Chief of a synagogue. Mark. v. 22; Luke viii. 41. "It was his business to read the Scriptures to the people, after the priests and Levites, to order what was to be done in the synagogues, to distribute the offices of prayer, and the reading of the Scriptures, for which he received a stipend." Bloomfield.

⁷ Although the original term may be understood of civil respect, it also means supreme worship. It is plain that the ruler believed Him to possess power to call the dead to life.

my daughter is even now dead;¹ but come, lay Thy hand upon her, and she will live.

19. And Jesus rising up, followed him,² with His disciples.

20. And behold, a woman³ who was troubled with an issue of blood twelve years, came behind Him, and touched the tuft⁴ of His garment.

21. For she said within herself: If I shall touch only His garment I shall be healed.⁵

22. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath healed thee.⁶ And the woman was healed from that hour.⁷

23. And when Jesus was come into the house of the ruler, and saw the minstrels⁸ and the multitude in an uproar,⁹

24. He said:¹⁰ Retire,¹¹ for the girl is not dead,¹² but she sleepeth. And they jeered at him.¹³

¹ She was in the last extremity when he left home, so that he judged her now dead. He had even been assured of her death by a messenger. Luke viii. 49.

² How admirable is his condescension! ³ Mark v. 25; Luke viii. 43.

⁴ Campbell renders it "tuft," and describes it as consisting of threads or strings, forming a tassel, attached to the corner, or wing of the garment.

⁵ It was a mark of great respect to kiss the extremity of the robe; and this afflicted woman had such confidence in the power of Christ, that she looked for her cure, in case she could but touch His robe with reverence. She believed that it would be the occasion and instrument of her recovery.

⁶ Her faith in the power of Christ, with other virtues, especially confidence and humility, prepared her for the cure which He performed in her behalf. It is not unusual to ascribe as to the cause, that which only was a disposition for an effect caused by higher agency.

⁷ From that time.

⁸ Flute-players, who were usually employed on occasion of funerals.

⁹ The Greek term is used here to signify the noise of the hired mourners. It is hard to render it exactly. "Making a rout," is too familiar.

¹⁰ G. P. "To them." Griesbach notes that this is wanting in some manuscripts.

¹¹ "Give place" is not so clear an expression.

¹² She was dead, but was not to remain in that state; for which reason she is said to sleep.

¹³ "Mocked him to scorn" is too forcible a phrase. They laughed at Him, thinking Him grossly mistaken.

25. And when the multitude was put forth,¹ He went in, and took her by the hand: and the maid arose.

26. And the fame hereof went abroad into all that country.

27. And as JESUS passed from thence, there followed Him two blind men² crying out and saying: Have mercy on us, O Son of David.³

28. And when He was come to the house,⁴ the blind men came to Him. And JESUS saith to them: Do you believe that I can do this for you?⁵ They say to Him: Yea, Lord.

29. Then He touched their eyes, saying: According to your faith,⁶ be it done to you.

30. And their eyes were opened,⁷ and Jesus strictly charged them,⁸ saying: See that no man know this.⁹

31. But they going out, spread His fame abroad in all that country.¹⁰

32. And when these¹¹ were gone out, behold they¹² brought to him a dumb man, possessed with a devil.

¹ The term signifies that they were driven forth, which, however, can only mean that they were induced to retire. The parents of the girl remained.

² Guided, no doubt, by others.

³ The Messiah was generally understood by this appellation, since He was to be a descendant of David.

⁴ Christ gave them no relief on the way, in order to teach us that perseverance in prayer is necessary: and, as St. Chrysostom observes, desiring to perform the miracle privately.

⁵ Lit. "To you." This is not expressed in the Greek.

⁶ Their belief was required as a disposition for the miracle which He performed.

⁷ A Hebrew mode of expressing that they saw.

⁸ The Greek term is very forcible. It implies threats.

⁹ Our Lord gave this injunction, that He might not appear to display His miraculous works.

¹⁰ They could scarcely repress their exultation at the change wrought in them, or conceal its author.

¹¹ The blind men.

¹² Not the men who had recovered their sight, but others.

33. And after the devil was cast out,¹ the dumb man spoke, and the multitudes wondered, saying: Never was the like seen in Israel.

34. But the Pharisees said: By the prince of devils He casteth out devils.²

35. And Jesus went about all the cities,³ and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease⁴ and every infirmity.⁵

36. And seeing the multitudes, He had compassion on them: because they were harassed,⁶ and lying like sheep that have no shepherd.

37. Then He saith to His disciples: The harvest, indeed, is great, but the laborers are few.⁷

38. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

¹ The reality of the possession is plainly intimated. *Infra* xii. 22; *Luke* xi. 14.

² The fact of the power exercised by Christ over devils was obvious to all, and admitted even by the Pharisees, whose malice led them to ascribe it to a higher demoniac influence. They believed that there was a variety of ranks and powers among the demons, as well as among the angels, which is conformable to Scripture.

³ *Mark* vi. 6.

⁴ The distinction designed here may be between chronic diseases and transient infirmities. Campbell admires the simple beauty of the *Vulgate* rendering of this place, and admits that "it has, in many places, more of that beautiful but unadorned simplicity than most modern translations."

⁵ G. P. "among the people." Griesbach and Schott omit these words on the authority of four of the chief manuscripts, and of the versions generally.

⁶ They were neglected by their leaders, and left exposed to every evil. G. P. "they fainted." The *Vulgate* reading is approved of by the same critics, on the authority of nine manuscripts and all the versions.

⁷ *Luke* x. 2. The sacred teacher is often likened to a man engaged in agriculture.

CHAPTER X.

Christ sends His twelve apostles.

1. And having called His twelve disciples¹ together, He gave them power over unclean spirits, to cast them out,² and to heal all manner of diseases, and all manner of infirmities.³

2. And the names of the twelve apostles⁴ are these :⁵ The first Simon, who is called Peter, and Andrew his brother.

3. James the son of Zebedee,⁶ and John his brother, Philip and Bartholomew, Thomas, and Matthew the tax-gatherer, and James⁷ the son of Alpheus, and⁸ Thaddeus.

4. Simon the Chananean,⁹ and Judas Iscariot,¹⁰ who also delivered Him up.¹¹

¹ The twelve who were specially called by Christ, are here styled His disciples, although this name often designates the multitudes that received His doctrine.

² This shows that Christ positively recognized the reality of these possessions.

³ These miraculous powers were given specially to the apostles for their first mission, and were enjoyed by them through the whole course of their ministry, although only exercised on extraordinary occasions. They are not inherent in the sacred ministry, which is directed to the instruction and sanctification of men. They were the seals of the original commission.

⁴ Messengers.

⁵ Simon was not first called to the apostleship, since Andrew, who presented him to Christ, was called at the same time : but he is styled "the first," and is placed at the head of all the lists, because he was appointed to be the leader : "The first of all, and the head, is an illiterate man, and a plebeian." St Chrysostom.

⁶ Son is implied in the Greek definite article followed by the genitive case.

⁷ The same observation applies here.

⁸ G. P. "Lebbæus surnamed," &c. These words are wanting in several manuscripts. Schott says that the reading fluctuates, but that no change should be made.

⁹ P. "Canaanite;" which corresponds with the Vulgate. Some read "Cananite," as if born in Cana of Galilee.

¹⁰ In all the lists Judas is named last. He was surnamed from his native town, which is thought to have been in the tribe of Ephraim, although some think it to have been Kerioth of Juda. Joshua xv. 25.

¹¹ This is an exact version of the Vulgate and text. "It is evident,"

5. These twelve Jesus sent, commanding them, saying : Go not into the way of the gentiles, and into the cities of the Samaritans enter not :¹

6. But go rather to the lost sheep of the house of Israel.²

7. And going, preach, saying : The Kingdom of heaven is at hand.

8. Heal the sick, raise the dead,³ cleanse the lepers, cast out devils :⁴ freely⁵ you have received, freely give.

9. Do not possess gold, nor silver, nor money⁶ in your purses :⁷

10. Nor scrip⁸ for your journey, nor two coats,⁹ nor shoes, nor a staff,¹⁰ for the workman is worthy of his meat.¹¹

11. And into whatsoever city, or town, you shall enter,

says Campbell, "that in this the Vulgate has adhered more closely both to the letter and to the spirit of the original, than the other versions."

¹ The first mission of the apostles was confined to the Jews.

² Christ declared his own mission in the same terms. The Jews generally are here designated by the house of Israel.

³ The raising of the dead is omitted in some manuscripts, as in that used by St. Chrysostom.

⁴ The powers granted by Christ, show his divinity.

⁵ *Gratuitously*. It is simony to receive any recompense for the exercise of supernatural powers.

⁶ "Brass." In this first mission, Christ wished His apostles to take no care to furnish themselves with means of support, that His providence and blessing might be the more manifest.

⁷ In your girdles. These were large and hollow, so that money was usually kept in them.

⁸ A travelling bag.

⁹ The text speaks of under garments. In travelling it was usual to have a second for a change.

¹⁰ G. P. "staves." The singular number is found in the Vatican and Cambridge manuscripts, and is preferred by Griesbach and Schott. It means that a double supply of these things should not be sought. These injunctions cannot be rigorously extended to missionaries generally, although disinterestedness and devout confidence in God should characterize all.

¹¹ There is an implied comparison: as the cultivator of the land is entitled to his support, while laboring, so is the preacher of the divine word entitled to receive his support from those in whose behalf he is employed.

inquire what worthy man is in it, and there abide till you go thence.¹

12. And when you come into the house, salute it,² saying: Peace³ be to this house.⁴

13. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.⁵

14. And whosoever shall not receive you, nor hear your words, going forth out of that house, or city, shake off the dust from your feet.⁶

15. Verily, I say to you, it shall be less grievous⁷ for the land of Sodom and Gomorrha on the day of judgment, than for that city.

16. Behold I send you as sheep in the midst of wolves:⁸ Be ye, therefore, wary as serpents,⁹ and guileless as doves.¹⁰

17. But beware of men: For they will deliver you up in councils,¹¹ and will scourge you in their synagogues.¹²

18. And you will be brought before governors and kings

¹ This is to restrain a wandering disposition. The missionary should remain contented in the house of a virtuous man, without seeking better accommodation elsewhere. When a change of dwelling does not arise from inconstancy, or a love of our own ease, it is not reprehensible.

² That is, those who dwell in it, the family.

³ Peace, as understood by the Jews, comprised all blessings. The words are wanting in many manuscripts. Campbell and Griesbach think them an addition to the text. Schott omits them.

⁴ This salutation is still prescribed in the Ritual, whenever the priest goes to administer the sacraments.

⁵ The prayer for blessings will be heard. God blesses him who utters it, even when he for whom it is offered up is unworthy.

⁶ As a token of abhorrence of their impiety. St. Chrysostom takes it to denote that the apostles had received nothing from them, although they had journeyed far for their benefit.

⁷ The punishment will be less difficult to be endured.

⁸ Weak and defenceless in the midst of violent enemies.

⁹ Caution is recommended after the manner of serpents, whose art in escaping danger was proverbial.

¹⁰ Lest cunning and malice should appear to be insinuated, the simplicity of the dove is proposed for imitation.

¹¹ "G. P. "to the councils."

¹² See Acts xxii. 19.

for My sake, for a testimony¹ to them and to the gentiles:

19. But when they shall deliver you up, be not anxious² how or what to speak: for it shall be given you in that hour what to speak.³

20. For it is not you that speak, but the Spirit of your Father that speaketh in you.⁴

21. The brother also will deliver up the brother to death, and the father the son; and the children will rise up against their parents, and put them to death.⁵

22. And you will be hated by all men for My name's sake:⁶ but he that shall persevere unto the end, he shall be saved.⁷

23. And when they shall persecute you in this city, flee into another:⁸ Verily I say to you, you will not go through all⁹ the cities of Israel till the Son of Man come.¹⁰

¹ To bear witness to Christ, and His doctrine. P. "against them," is justly condemned by Campbell.

² The Greek term, which is the same used above, ch. vi. 25, 28, 31, 34, implies anxiety. It does not exclude the due preparation for a successful defence.

³ This is an assurance that God will aid His servants in an extraordinary manner, when it is necessary.

⁴ In such circumstances the Holy Ghost speaks by the mouth of the humble confessors of Christ. This does not guarantee us inspired all that may be uttered by them; but implies that where their reliance is wholly on God, and the circumstance requires divine interposition, they will be enlightened and moved by the Holy Spirit.

⁵ Such unnatural scenes actually occurred: prejudice stifling the affections which nature inspired.

⁶ The early Christians were objects of general hatred, and were designated enemies of mankind, as is seen in the apologetical works of Justin, Athenagoras, and Tertullian.

⁷ Whoever remains constant under persecution shall be saved.

⁸ Flight from persecution is recommended, wherever duty does not bind us to remain at our post.

⁹ Literally: "complete."

¹⁰ The manifestation of Christ by the destruction of the faithless city, may be understood as the coming of the Son of man. The apostles had not completed their mission through the cities of Judea, when that event took place. The persecutions of the Christians by the Jews were interrupted by this severe chastisement.

24. The disciple is not above the master, nor the servant above his lord.¹

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,² how much more them of his household?

26. Therefore fear them not:³ for nothing is covered that shall not be laid open: nor hid that shall not be known.⁴

27. That which I tell you in the dark, speak ye in the light:⁵ and that which you hear in the ear,⁶ preach ye on the house-tops.⁷

28. And fear ye not them that kill the body, and are not able to kill the soul:⁸ but rather fear Him that can destroy both body and soul in hell.⁹

29. Are not two sparrows sold for a penny?¹⁰ and not one of them shall fall to the ground without your Father.¹¹

30. But the very hairs of your head are all numbered.¹²

¹ This proverbial expression should reconcile Christians to the heaviest sufferings for their Divine Master.

² Bloomfield contends that it should be read as in most Greek manuscripts, Beelzeboul. Beelzebub was god of the Accaronites. 4 Kings 1. 2., and means *Lord of flies*. The other termination was adopted, as Grotius conjectures, because the Greeks had no names ending in *b*. It is rendered: *Lord of dung*, or of *idolatry*.

³ Because Christ bore much more, His followers must not fear sufferings.

⁴ The secret machinations of the impious shall be exposed and punished in the divine judgment.

⁵ The secret teaching of Christ must be proclaimed aloud to the world, despite of every danger.

⁶ In a whisper.

⁷ The roofs in Palestine were flat and low, and might be occasionally used to address from them a crowd.

⁸ The soul is immortal. Persecutors may take away life, but cannot hurt, in any way, the soul of the martyr.

⁹ By casting them into hell. The lost soul lives for ever in torments.

¹⁰ The *assarion* is valued at a cent and a half.

¹¹ Without the will of your Father.

¹² This is to signify that nothing, however minute, escapes the divine knowledge.

31. Fear not, therefore : better are you¹ than many sparrows.

32. Every one therefore that shall own Me² before men, I will also own him³ before My Father who is in heaven.

33. But he that shall deny Me⁴ before men, I will also deny him⁵ before My Father who is in heaven.

34. Think not that I came to send peace upon earth.⁶ I came not to send peace, but the sword.⁷

35. For I came to set a man at variance with his father,⁸ and the daughter with her mother, and the daughter-in-law with her mother-in-law.

36. And a man's enemies will be those of his own household.⁹

37. He that loveth father or mother more than Me, is not worthy of Me ; and he that loveth son or daughter more than Me, is not worthy of Me.¹⁰

¹ Of more value.

² Acknowledge My divinity and My doctrine.

³ Acknowledge him as My disciple.

⁴ Deny My divinity or doctrine.

⁵ Deny that he is My disciple.

⁶ "Peace be to you," was the usual salutation of Christ to His disciples. "My peace I leave you, My peace I give you." Yet He came not to proclaim a doctrine which would meet with no opposition.

⁷ He knew that the sword would be employed against His followers. It is not unusual with the sacred writers to speak of the result as if it were the end intended.

⁸ The nearest relations became opposed to each other, one believing the doctrine of Christ, which the other rejected as superstition. The prophecy of Micah is here referred to by our Lord : "The son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law against her mother-in-law, and a man's enemies are they of his own household." Mich. vii. 6.

⁹ The greatest enemies to our salvation are oftentimes those of our own family : whose influence prevents our performance of what is necessary for our salvation.

¹⁰ The most lawful affections must be subordinate to our love of God.

38. And he that taketh not up his cross,¹ and followeth² after Me, is not worthy of Me.

39. He that findeth his life³ shall lose it;⁴ and he that shall lose his life for Me, shall find it.⁵

40. He that receiveth you, receiveth Me:⁶ and he that receiveth Me, receiveth Him that sent Me.⁷

41. He that receiveth a prophet in the name of a prophet,⁸ shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42. And whosoever shall give to drink to one of these little ones⁹ a cup of cold water only in the name of a disciple,¹⁰ verily I say to you, he shall not lose his reward.¹¹

¹ The cross was not a Jewish instrument of punishment, but introduced among them by the Romans. The criminal was obliged to carry it to the place of execution. Christ here prophetically alludes to His own crucifixion, and indicates the hard duty incumbent on His followers to bear even an ignominious death for His sake.

² The negative particle is understood, as is often the case when it has been previously expressed.

³ He, who by improper means, with the sacrifice of conscience, secures to himself the enjoyments of life. Literally: "He that saveth."

⁴ He shall lose a better life—the true life of the soul—and life eternal. By a paronomasia, life is used in different senses. The Syriac, Chaldaic, and Greek admit this twofold meaning.

⁵ He who loses life for Christ—who dies in testimony of divine truth—shall find eternal life.

⁶ Thus Christ identifies the authority of His apostles with His own.

⁷ As man, Christ was sent by the Father. As He was sent, so He sent the apostles. John xx. 21.

⁸ That is, as such.

⁹ His disciples, men of lowly condition.

¹⁰ As to a disciple.

¹¹ That is, he shall obtain a great reward. The figure *litotes* is used indirectly, to signify the greatness of the recompense.

CHAPTER XI.

John sends his disciples to Christ. Christ upbraids the Jews with their unbelief. He invites to Him those who are heavily burthened.

1. And it came to pass, when JESUS had done commanding His twelve disciples, He passed thence, to teach and preach in their¹ cities.

2. Now, when John in prison had heard of the works of Christ, sending two of his disciples, he said to Him :

3. Art Thou He who is to come,² or must we look for another ?³

4. And Jesus answering said to them : Go and relate to John what you have seen and heard.⁴

5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.⁵

¹ Not the cities of the disciples, but of the Galileans, in whose country Christ then was. In the Oriental style the remote antecedent is often referred to.

² "He that cometh." The Jews designated the Messiah in this way. The Psalmist seems to have furnished the occasion of this title. Ps. cxvii. 26.

³ This question does not imply any doubt in the mind of John, who had borne public testimony to Christ. It was intended to obtain for the disciples evidence such as might satisfy them, when John would be no longer in life. "It is manifest," says St. Chrysostom, "that John sent not on account of any doubt which he entertained, and that he put the question not from ignorance of the fact."

⁴ Instead of answering the question directly, our Lord performed in their presence such miracles as were to mark the coming of the Messiah, according to the prediction of Isaiah : "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free." Is. xxxv. 5.

⁵ This fact was also the object of prophecy : "The spirit of the Lord is upon me, because the Lord hath anointed me : He hath sent me to preach to the meek, to heal the contrite of heart." Is. lxi. 1. See Luke iv. 18.

6. And blessed is he that shall not be scandalized¹ in me.

7. And when they had departed,² Jesus began to speak to the multitudes concerning John : What went you out into the desert to see ? a reed shaken by the wind ?³

8. But what went you out to see ? a man clothed in soft garments ?⁴ Behold, they that are clothed in soft garments are in the palaces of kings.

9. But what went you out to see ? a prophet ?⁵ yea, I tell you, and more than a prophet.⁶

10. For this is he of whom it is written : "Behold I send My angel before Thy face, who shall prepare Thy way before Thee."⁷

11. Verily I say to you, there hath not risen among them that are born of women one greater than John the Baptist :⁸ yet he that is the lesser in the kingdom of heaven⁹ is greater than he.

¹ Who shall not take scandal, that is, find occasion of disbelief and spiritual ruin.

² To avoid all appearance of flattery, Christ did not praise John till his disciples had departed.

³ By asking the multitude whether they had gone out into the wilderness to see the reeds waving beneath the winds, Christ excites their attention, and commends the firmness and constancy of John. He thereby dissipates all doubts that might arise from the question put by the disciples, whether he persevered in the testimony which he had given of Christ.

⁴ The austerity of the Baptist is here insinuated.

⁵ The term here implies an inspired teacher, a man divinely sent.

⁶ John was more than an ordinary prophet, since he was the immediate forerunner of Christ.

⁷ The words are slightly different in the prophet Malachy : "Behold I send My angel, and he shall prepare the way before My face." Mal. iii. 1. Christ may be understood to speak in Malachy, or God the Father may be considered speaking the words as given by Matthew.

⁸ Greater prophet than John had not arisen, since he pointed out Christ, whom other prophets saw only in distant vision.

⁹ St. Chrysostom understands this of Christ Himself, who is said to be lesser "in age and in the opinion of many." Of Him John said : "He that shall come after me, is preferred before me ; because He was before me." John i. 15.

12. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence,¹ and the violent bear it away.²

13. For all the prophets and the law prophesied³ until John.⁴

14. And if ye will receive it,⁵ he is Elias that is to come.⁶

15. He that hath ears to hear let him hear.⁷

16. But whereunto shall I consider this generation to be like ?⁸ It is like to children sitting in the market-place,⁹ who crying to their companions,¹⁰

17. Say : We have piped¹ for you, and ye have not danced : we have lamented,¹² and ye have not mourned.¹³

18. For John came neither eating nor drinking :¹⁴ and they say : He hath a devil.¹⁵

¹ Many, enlightened by the preaching of John, sought heaven ardently, as it were seizing on it and sacrificing all to secure it ; whilst others preferred worldly advantages. Luke xvi. 16.

² St. Chrysostom explains it of all who approached Christ with earnestness.

³ Taught.

⁴ John closed the series of prophets who foretold the coming of Christ.

⁵ This is a mode of affirming what the hearers are known to be unwilling to admit : " If you are prepared to hear it."

⁶ John was in spirit and power Elias. Malachy had spoken of him under this name.

⁷ This formulary was proverbial, and directed to excite attention.

⁸ Shall I liken ?

⁹ G. P. " markets." Campbell sustains the reading of the Vulgate, which is found in the Ephrem and Cambridge manuscripts, and in many versions.

¹⁰ Boys were wont to divide themselves into two companies ; one of which played on the flute some gay tune, whilst the others danced ; or they sang some mournful ditty, which was followed by funeral cries and lamentations on the part of the others. Thus the Jews were not converted by the austerity of John, nor won by the familiarity of Christ.

¹¹ Played on the flute, as at a wedding.

¹² Sang mournful songs.

¹³ You have not struck your breasts, as mourners.

¹⁴ Not eating, or drinking, as other men : not living after the usual manner of men, since his food was locusts and wild honey, and his drink the water of the desert.

¹⁵ Some thought he must be possessed by a demon.

19. The Son of man came eating and drinking,¹ and they say : Behold a man that is a glutton and a wine-drinker,² a friend of tax-gatherers and sinners.³ And wisdom is justified by her children.⁴

20. Then He began to upbraid the cities, wherein the most of His miracles were done, because they had not done penance.⁵

21. Wo to thee, Corozain, wo to thee, Bethsaida ; for if the miracles that have been wrought in you had been wrought in Tyre and Sidon,⁶ they had long ago done penance in sack-cloth and ashes.

22. But I say to you, it shall be less grievous for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capharnaum, shalt thou be exalted up to heaven ?⁷ thou shalt go down even unto hell :⁸ for if the

¹ Moderately, that is, partaking of the usual nourishment of men.

² There was no ground for such charges : but the malice of His enemies prompted them to censure Christ.

³ Christ admitted the toll-gatherers and other notorious sinners to His familiarity, in order to win them to virtue.

⁴ The wisdom of God determined that John, by his austerity, and Christ by a more ordinary manner of life, should concur to the same end : namely, to invite sinners to repentance. The truly wise acknowledged and embraced the divine economy, which left unbelievers without excuse.

⁵ I retain here the Rhemish translation, because it expresses more fully entire conversion, which originates in compunction, but is followed by external acts, as is evident from the next verse.

⁶ Sea ports of the Phœnicians—places of great commerce and remarkable for vice.

⁷ G. P. "Which art exalted unto heaven." Five notable manuscripts, and many of inferior weight, as also the Memphitic version, read as the Vulgate. Schott conjectures that it is the true reading. This is an hyperbolical expression to signify its great prosperity. Its situation on the borders of the lake afforded it great advantages for fisheries and mercantile pursuits. Some understand the text of the honor and blessing bestowed on it by the presence of our Lord.

⁸ An hyperbole, signifying to be reduced to the lowest extremity. The prediction was partially accomplished in the war of Vespasian ; but it is literally fulfilled in regard to such of the inhabitants as died impenitent.

miracles that have been wrought in thee, had been wrought in Sodom, perhaps¹ it would have endured unto this day.

24. But I say to you,² that it shall be less grievous for the land of Sodom in the day of judgment, than for thee.

25. At that time JESUS answering³ said : I give praise⁴ to Thee, O Father, Lord of heaven and earth, because⁵ Thou hast hidden these things from the wise and prudent,⁶ and revealed them to little ones.⁷

26. Yea, Father ; for so it hath seemed good in Thy sight.⁸

27. All things have been delivered to Me⁹ by My Father. And no one but the Father knoweth the Son:¹⁰ neither doth any one know the Father but the Son,¹¹ and he to whom it shall please the Son to reveal it.¹²

¹ This does not imply doubt. It might be rendered : " certainly."

² The singular number would harmonize better with the context : yet the plural was found in the manuscript used by St. Chrysostom, and in manuscripts generally. The hearers may be understood.

³ This does not always suppose a question. It is a Hebrew manner of introducing a discourse.

⁴ The Greek term here signifies to praise, or glorify.

⁵ This is a Hebraism. The subject of thanksgiving is that God revealed to little ones what He hid from the wise : as if He said : " whilst Thou hast hidden these things from the wise and intelligent, Thou hast revealed them to little ones." " Why were they hidden from them ?" asks St. Chrysostom : " hear Paul, who says : ' Seeking to establish their own justice, they have not submitted themselves to the justice of God.' Rom. x. 3. Therefore the Scribes and Pharisees, who thought themselves wise of themselves, fell away on account of their presumption."

⁶ According to the world.

⁷ Persons of humble condition, unlearned, simple.

⁸ Such has been Thy good pleasure.

⁹ The Greek term may signify the communication of divine knowledge, which is made by the eternal generation of the Son.

¹⁰ Perfectly and comprehensively.

¹¹ The knowledge which men had of God was very imperfect, until He spoke by His Son.

¹² The revelation made by the Son gives true knowledge, which, however, in this mortal life, must be limited and imperfect.

28. Come to me, all ye that labor, and are burdened,¹ and I will refresh you.

29. Take up My yoke² upon you, and learn of Me,³ because I am meek, and humble of heart:⁴ and ye shall find rest for your souls.

30. For My yoke is sweet,⁵ and My burden light.⁶

CHAPTER XII.

Christ reproves the Pharisees. He shows that His miracles are not performed by the aid of Satan.

1. At that time Jesus went through the corn⁷ on the sabbath:⁸ and His disciples, being hungry, began to pluck the ears,⁹ and to eat.

2. And the Pharisees seeing them, said to Him: Behold Thy disciples do that which it is not lawful to do on the sabbath-days.¹⁰

3. But He said to them: Have you not read what David did when he was hungry, and they that were with him:

¹ "All ye that faint under the yoke and the burthen."—A Catholic. As animals under the yoke, and carrying a great load. All who suffer the miseries of life, or who groan under the weight of sin, are invited to Christ for comfort and relief.

² This is an apt similitude: God aids us to bear the burden of His laws, which is likened to a yoke.

³ Learn all my doctrines: become my disciples.

⁴ The meekness and humility of Christ, are held forth as inducements to embrace His doctrine. So mild a teacher should be heard with entire docility and confidence.

⁵ Easy.

⁶ The restraints and burdens of the Christian law, are lightened by the grace of Christ. The yoke imposed by the Pharisees was insupportable.

⁷ Mark ii. 23. Luke vi. 1. There were paths through the corn-fields.

⁸ In the Greek it is in the plural number. It is thought to mean the days of rest following the Paschal festival.

⁹ This was generally permitted. See Deut. xxiii. 16.

¹⁰ They regarded it as a servile work, like reaping.

4. How he entered into the house of God,¹ and ate "the loaves of presence,"² which it was not lawful for him nor for them that were with him to eat, but for the priests only?³

5. Or have ye not read in the law,⁴ that on the sabbath-days the priests in the temple break the sabbath,⁵ and are without blame?

6. But I tell you that there is here one greater⁶ than the temple.

7. And if ye knew what this meaneth: "I will have mercy and not sacrifice,"⁷ ye would never have condemned the innocent.⁸

8. For the Son of man⁹ is lord even of the sabbath.

9. And when He had passed thence, He came into their synagogue.

10. And behold there was a man who had a withered hand,¹⁰ and in order that they might accuse Him,¹¹ they questioned Him, saying: Is it lawful to heal on the sabbath days?¹²

11. But He said to them: What man is there among

¹ The tabernacle. 1. Kings xxi. 6.

² The loaves which were placed before the ark.

³ Lev. xxiv. 9.

⁴ Numb. xxviii. 9.

⁵ The priests did servile works, by killing the victims for sacrifice and by other necessary labor.

⁶ He insinuates His own Divinity. The neuter gender which is found in some manuscripts, is preferred by Schott. There is here something greater than the temple. It is a delicate way of referring to Himself.

⁷ 1 Kings xv. 22. Eccl. iv. 17. Osee vi. 6. Supra ix. 13. This passage was already quoted to vindicate the familiarity of our Lord towards sinners.

⁸ The apostles were faultless in plucking the ears of corn.

⁹ Christ has control over the Sabbatical observance, which is a mere ceremonial law, subordinate to the higher ends of religion.

¹⁰ Mark iii. 1; Luke vi. 6. A hand in a state of atrophy, so that nothing there could be converted into juice, or blood, and rigid, so as to be unable to move the nerves and muscles.

¹¹ Their design was perverse. They sought not information, but a pretext to accuse Christ of disregarding the law.

¹² This question was agitated among the doctors of the law.

you¹ that hath one sheep: and if it fall into a pit on the sabbath-day, will he not take hold of it and lift it up?

12. How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days.²

13. Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it became sound³ even as the other.

14. And the Pharisees going out held a consultation against Him, how they might destroy Him.⁴

15. But Jesus knowing it, retired thence:⁵ and many followed Him, and He healed them all.

16. And He charged them that they should not make Him known.⁶

17. That what was spoken by Isaiah the prophet, might be fulfilled, when he saith:

18. "Behold My Servant, whom I have chosen: My beloved, in whom My soul hath been⁷ well pleased. I will put My Spirit upon Him, and He shall announce judgment to the gentiles.⁸

19. He shall not contend, nor cry out,⁹ neither shall any man hear His voice in the streets.

20. The bruised reed He shall not break, and smoking

¹ Deut. xxii. 4.

² By a familiar example Christ shows the lawfulness of healing. Works of charity are most suitable to days consecrated to the glory of God.

³ It is not easy to express in English the restoring of the hand, as expressed in the Greek text.

⁴ From the miraculous cure the Pharisees take occasion to devise the death of Christ, because He disregarded their false scruples.

⁵ To teach us to shun danger when it is in our power.

⁶ This was an ordinary charge given by Christ, rather to avoid all appearance of ostentation, than to court concealment. It is given here as a proof of a meek spirit. It may also have been designed to avoid irritating the Pharisees, whose false zeal was excited by His miracles. V. 14

⁷ "I am well pleased." *My soul* is often put for the person.

⁸ That is, he will communicate to them the divine law.

⁹ In strife.

flax He shall not extinguish :¹ till He send forth the judgment² to victory.³

21. And in His name the gentiles shall hope."⁴

22. Then was offered to Him a demoniac, blind and dumb,⁵ and He healed him,⁶ so that he spoke and saw.⁷

23. And all the multitudes were amazed, and said : Is this the Son of David ?⁸

24. But the Pharisees hearing it, said : This man casteth not out devils but by Beelzebub the prince of the devils.⁹

25. And JESUS knowing their thoughts,¹⁰ said to them : Every kingdom divided against itself shall be made desolate : and every city or house divided against itself shall not stand.¹¹

26. And if Satan cast out Satan, he is divided against himself : how then shall his kingdom stand ?

27. And if I cast out devils by Beelzebub, by whom do

¹ These are proverbial expressions, signifying great forbearance and meekness.

² Justice—the doctrine and law of Christ.

³ To conquer, to subdue men, and make them captives to truth.

⁴ There is some slight variation in the quotation, as above, from the original text. Isai. xlii. 1.

⁵ The blindness and dumbness seem to have ensued from the possession.

⁶ By casting out the devil.

⁷ He saw and spoke. The order of the terms corresponding to blindness and dumbness is inverted.

⁸ There is no negation in the Vulgate. "The Syriac and most of the ancient versions agree with the Vulgate. Scott observes that *μήτι* is not used by Matthew to interrogate negatively. He might have added, nor by any writer of the New Testament." *Campbell*. The question implies a suspicion that Christ was the son of David.

⁹ *Supra* ix. 34 ; Mark iii. 22 ; Luke xi. 15. The Pharisees designate the chief demon by the name of the god of the Accaronites.

¹⁰ They had expressed them, but not in the hearing of Christ.

¹¹ These were proverbial expressions.

your children¹ cast them out?² Therefore they shall be your judges.³

28. But if I cast out devils by the Spirit of God, then is the kingdom of God come upon you.⁴

29. Or how can any one enter into the strong one's house, and rifle his goods, unless he first bind the strong one? and then he will rifle his house.⁵

30. He that is not with Me, is against Me:⁶ and he that gathereth not with Me, scattereth.⁷

31. Therefore I say to you: Every sin and blasphemy⁸ shall be forgiven to men,⁹ but the blasphemy of the Spirit¹⁰ shall not be forgiven.¹¹

¹ Some understand this of the Jewish exorcists, but St. Chrysostom refers it to the apostles.

² "Observe his meekness: for He does not say: My disciples, nor My apostles, but your children. He means: By whom do the apostles cast them out? For already they had cast out devils, since they had received the power from Him: yet the Jews did not accuse them."

³ St. Chrysostom thus interprets it: "Since they are from among you, and do like wonders and obey and follow Me, they must condemn those who say and do the contrary."

⁴ From His miracles wrought by divine power, Christ justly infers that the doctrine which he proclaims, is from God, and that the reign of God, so long foretold and expected, had commenced. Luke xi. 17.

⁵ This is commonly understood of a strong man; but the Vulgate says simply *fortis*, and the Greek has the article, which Campbell thinks determines it to signify the demon, of whom Christ was speaking. The house is the person possessed; the rifling of his goods is the restraining of his power: "So far from My using the help of the demon, that I attack and bind him." St. Chrysostom.

⁶ This is a proverbial expression, and like several others, admits of a contrary one: "He that is not against you, is for you." Luke ix. 50. Both are true in different circumstances. The application of the proverb here seems to be, that Christ cannot be thought to act through demoniac influence, because the exercise of His power is directed against the demons: and as the powers of Christ and the demon are not combined for mutual advantage, they must be considered as essentially hostile.

⁷ This is another proverb, directed to the same end.

⁸ The term in Greek signifies an injurious expression, whether directed against God or men. In English it is restricted by usage to profane language disrespectful to the Deity, or divine mysteries, or to glorified Saints.

⁹ Shall be open to forgiveness. Mark iii. 28. 29. Luke xii. 10.

¹⁰ Blasphemy against the Holy Spirit.

¹¹ Ordinarily. It is not easily pardoned.

32. And whosoever shall speak against the Son of man,¹ it shall be forgiven him:² but he that shall speak against the Holy Ghost,³ it shall not be forgiven him,⁴ neither in this world, nor in the world to come.⁵

33. Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil:⁶ for by the fruit the tree is known.⁷

34. O brood of vipers,⁸ how can ye speak good things, whereas ye are bad?⁹ for out of the abundance of the heart the mouth speaketh.¹⁰

35. A good man out of a good store,¹¹ bringeth forth good

¹ In his human nature; of His human actions: in matters wherein external appearances may mislead.

² Provided he repent and sue for pardon.

³ As the Pharisees, who ascribe to demoniac power works which were evidently divine. "If you allege," says St. Chrysostom, "that you do not know Me, you cannot deny that you know Him, and that to cast out demons, and perform cures, is a work of the Holy Spirit."

⁴ On account of the great malice and impiety which it manifests. This must be understood of the ordinary impenitence of such sinners. God pardons, of His boundless mercy, all who repent.

⁵ The Fathers gather from this passage, that some sins, pardon of which has not been obtained during life, may be pardoned after death. Rosenmüller denies this consequence, and Doederlin maintains that the phrase is a popular mode of expressing the difficulty of pardon; but Bloomfield says: "Against the above interpretations of Rosenmüller and Doederlin, I must enter my protest, since I consider them as curtailing the plain sense of Scripture."

⁶ This seems to be here applied to the miracles in question. It is a challenge either to admit the power by which they are performed to be divine, as the works are manifestly such: or to show that the works are evil which they ascribe to the aid of demons.

⁷ This proverb is brought in to confirm the point.

⁸ The zeal of Christ leads Him to use this severe rebuke. His precursor had employed the same language.

⁹ Bad men may occasionally utter good things, either affecting piety, or ingenuously paying homage to truth: but when they speak from the promptings of their corrupt heart, their language is necessarily bad.

¹⁰ This is a proverbial expression. Luke vi. 45.

¹¹ G. P. "Of the heart." This reading is rejected by Griesbach, Campbell, and critics generally. "The words *τῆς καρδίας* are wanting in so many MSS., even those of the greatest note, ancient versions and commentators, that they cannot be regarded as authentic." Campbell.

things: and a bad man out of a bad store bringeth forth evil things.¹

36. But I say to you, that every idle word² that men shall speak, they shall render an account for it in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.³

38. Then some of the Scribes and Pharisees answered⁴ Him, saying: Master, we wish to see a sign from thee.

39. He answering said to them: A wicked and adulterous⁵ race seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

40. For as Jonas was in the whale's belly⁶ three days and three nights, so shall the Son of man be in the bosom of the earth three days and three nights.⁷

¹ These are proverbial sayings, easily applied to the subject.

² Since even an incautious or useless expression shall be a matter of scrutiny, and punishment, much more so blasphemy against the Divine Spirit. Calmet takes the terms to denote a profane or impious speech. Bloomfield thinks that an idle word here is by *litotes* put for *pernicious*. St. Chrysostom says, that by an idle word is meant one which is unsuitable, false, sycophantic. As our Lord had spoken of blasphemy, he may be understood still to speak of such profane language.

³ Our words will be subjects of reward or condemnation. Our actions and thoughts will also be subject to the like scrutiny.

⁴ Addressed Him.

⁵ An unbelieving race, false to their engagements to God. Idolatry is often spoken of in the Old Testament under the figure of adultery, or fornication. Unbelief is here branded with a like stigma. *Infra* xvi. 4. Luke xi. 29. 1 Cor. i. 22.

⁶ Jon. ii. 1. It is not certain that the fish was the whale: it may have been a sea monster of much larger size. Campbell renders it: "the stomach of a great fish."

⁷ The Jews were accustomed to designate the periods of light and darkness in this manner, which is equivalent to what we call simply three days. Our Lord was in the grave from sunset on Friday till Sunday at break of day, one entire day, and part of two other days. By the figure *synecdoche*, and conformably to the usual mode of speaking, a part of the day is considered as the whole day, so that three days are counted, which in Scriptural style, are called three days and three nights. Esther ordered a fast of three days, night and day, before she would go into the

41. The men of Ninive shall rise in judgment¹ with this generation, and shall condemn it:² because they did penance at the preaching of Jonas: and behold more³ than Jonas here.

42. The queen of the south⁴ shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth⁵ to hear the wisdom of Solomon, and behold more than Solomon here.

43. And when the unclean spirit is gone out of a man,⁶ he walketh through dry places, seeking rest, and findeth none.

44. Then he saith: I will return into my house, whence I came out. And coming, he findeth it empty, swept and garnished.⁷

45. Then he goeth, and taketh with him seven other spirits, more wicked than himself, and they enter in, and dwell there,⁸ and the last state of that man is made worse than the first.⁹ So shall it be also to this wicked race.¹⁰

king, to whom, however, she presented herself on the third day. See Esther iv. 1. 16. A man is said neither to have eaten nor drunk for three days, or three nights, although he ate and drank on the third day 1 Kings xxx. 12. 13. It is remarkable that only this evangelist who wrote for the Jews, specifies in this way the time of our Lord's abode in the sepulchre.

¹ At the judgment seat.

² By the contrast of their example.

³ This is the force of the Greek text and of the Latin version, both of which are in the neuter gender. It is a modest way of indicating His own divinity, as if He said: "something greater than Jonas is here."

⁴ Queen of Saba, in Arabia, to the south of Judea.

⁵ From a distant place, which is here hyperbolically designated.

⁶ Our Lord here speaks of the deliverance of a sinner from the influence of a demon prompting to impurity.

⁷ This represents the state of a converted soul, freed from sin and adorned with virtue.

⁸ The return of the demon with his companions can only take place by the free consent of the individual, who is often assailed by grievous temptations to relapse.

⁹ The state of the sinner who has fallen back into his evil ways, is more dangerous than that of one who had not abandoned them. The abuse of grace provokes the heaviest judgments of God.

¹⁰ The Jews as a people were in a worse condition after the preaching

46. As He was yet speaking to the multitudes, behold His mother and his brethren¹ stood without, seeking to speak to Him.

47. And one said to Him : Behold Thy mother and Thy brethren stand without, seeking² Thee.

48. But He answering him that told Him, said : Who is My mother, and who are My brethren ?

49. And stretching forth His hand towards His disciples, He said : Behold My mother and My brethren.³

50. For whosoever shall do the will of My Father, who is in heaven, He is My brother, and sister, and mother.

CHAPTER XIII.

Parables of the sower and the cockle : the mustard seed, &c.

1. The same day Jesus going out of the house, sat by the sea side.

2. And great multitudes were gathered together unto Him,⁴ so that He went up into a boat, and sat : and all the multitude stood on the shore.

3. And He spoke to them many things in parables,⁵ saying : Behold the sower went forth to sow.

and miracles of Christ than before, since they abused the grace which had been given them.

¹ Cousins and other relations were so styled. "It is almost too well known," says Campbell, "to need being mentioned, that in the Hebrew idiom, near relations, such as nephews and cousins, are often styled brothers. The Old Testament abounds with examples."

² G. P. "Desiring to speak with thee." Griesbach puts the Vulgate reading in the margin.

³ Christ wished to teach all, that private and family attachments, however just, did not withdraw Him from the great work of instructing men, and leading them to salvation.

⁴ Mark iv. 1. Luke viii. 4.

⁵ A parable here denotes a narrative intended to illustrate some truth by comparison. The present one is taken from a familiar occurrence.

4. And whilst he sowed, some¹ fell by the way-side,² and the birds of the air came and ate them up.

5. And some fell upon stony ground, where they had not much earth : and they sprouted immediately,³ because they had no depth of soil ;

6. And when the sun was up, they were scorched : and because they had not root, they withered away.

7. And some fell among thorns : and the thorns grew up, and choked them.

8. And some fell upon good ground : and they brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.⁴

9. He that hath ears to hear, let him hear.⁵

10. And His disciples came and said to Him : Why speakest Thou to them in parables?⁶

11. He answered and said to them : Because to you it is given⁷ to know the mysteries⁸ of the kingdom of heaven but to them it is not given.⁹

12. For to him that hath,¹⁰ there shall be given, and he

¹ Seeds.

² There were, as we have already remarked, foot-paths through the corn-fields in Palestine.

³ In November, the seed-time in Palestine, the sky is covered with clouds, and the seed springs up : but when the power of the sun increase what has not depth of soil, outgrows its strength. I have adopted the word sprouted from "a Catholic."

⁴ The soil of Palestine was formerly very fertile.

⁵ This is to awake attention.

⁶ The parable, without its application, was enigmatical and obscure.

⁷ God distributes His gifts to whom He pleases, according to the counsels of His wisdom.

⁸ The divine doctrines, which are hidden from unbelievers.

⁹ The gifts of God are withheld according to His decrees, which, although often unsearchable, are never unjust.

¹⁰ *Infra* xxv. 29. The man who has received great gifts from God, and uses them well, is rewarded with an increase : whilst he who neglects to employ the smaller measure of grace given him, forfeits it, and is abandoned to the obstinacy of his own heart : "not that God takes anything from him, but He withholds from him His gifts." St. Chrysostom in loc. hom. xlv.

hall abound : but from him that hath not, shall be taken away that also which he hath.¹

13. Therefore do I speak to them in parables,² because seeing they see not,³ and hearing they hear not, neither do they understand.⁴

14. And in them is fulfilled the prophecy of Isaiah,⁵ who saith : "Hearing ye will hear, and ye will not understand : and seeing ye will see, and ye will not perceive."

15. For the heart of this people is grown gross,⁶ and with their ears they are dull of hearing, and their eyes they have shut : lest, at any time, they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them."

16. But blessed are your eyes, because they see, and your ears, because they hear.⁷

17. For, verily I say to you, many prophets and just men have desired to see the things that ye see, and have not seen them, and to hear the things that ye hear, and have not heard them.⁸

18. Hear ye therefore the parable⁹ of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, the wicked one¹⁰ cometh, and snatch-

¹ Their abuse of grace provoked reserve on the part of our Lord.

² They are as persons who, with their eyes open, perceive not the objects before them.

³ The blindness of the mind is wonderful.

⁴ Their ears are open, but they distinguish not the sounds that strike them, much less do they penetrate the meaning.

⁵ Isai. vi. 9. Mark iv. 12. Luke viii. 10. John xii. 40. Act xxviii. 6. Rom. xi. 8.

⁶ The grossness of their carnal appetite, and the wilful blinding of themselves to truth, are the causes of their slowness to understand and embrace what appertains to their salvation.

⁷ The gift of docility to the divine teaching, and insight into the mysteries of religion, is a great grace which renders the soul truly blessed.

⁸ Luke x. 24. The prophets and other just men of the ancient dispensation to whom the coming of the Messiah was revealed, sighed for the auspicious event, and longed to witness His manifestation.

⁹ The application of the parable.

¹⁰ The devil.

eth away that which was sown in his heart: this is he that received the seed by the way side.¹

20. And he that received the seed upon stony ground: this is he that heareth the word, and immediately receiveth it with joy.

21. Yet hath he not root in himself, but he is only for a time: and when tribulation and persecution arise on account of the word, he is presently scandalized.²

22. And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choke up the word, and he becometh fruitless.

23. But he that received the seed upon good ground: this is he that heareth the word, and understandeth, and beareth fruit, and yieldeth, the one a hundred fold, and another sixty, and another thirty.³

24. Another parable He proposed to them, saying: The kingdom of heaven is likened to a man who sowed good seed in his field.⁴

25. But while the men were asleep,⁵ his enemy came and oversowed cockle⁶ among the wheat, and went his way.

26. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

¹ The man is likened to the field which is sown.

² He stumbles and falls: his spiritual ruin is accomplished.

³ The fruits are different in degree, according to the measure of grace and the zeal with which each one corresponds with the grace given him. St. Jerom says that in virgins the divine seed produces a hundred fold, in widows who preserve continency sixty fold, in married people who live blamelessly, thirty fold.

⁴ Mark iv. 26.

⁵ This circumstance is introduced to account for the opportunity afforded to the enemy, whilst the men in the employment of the owner were asleep. It may be applied to mark the negligence of those who should watch for the interests of religion.

⁶ Campbell contends that *darnel* expresses more accurately the original term. It was a weed resembling wheat, from which it could only be distinguished when the wheat was putting forth the ear. "A Catholic" adopts the original term *zizan*.

27. And the servants of the master of the house coming said to him : Sir, didst thou not sow good seed in thy field? Whence then hath it cockle?

28. And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up?

29. And he said : No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

30. Let both grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn, but the wheat gather ye into my barn.¹

31. Another parable He proposed to them,² saying : The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32. Which is the least indeed of all seeds :³ but when it is grown up, it is greater than all shrubs, and becometh a tree,⁴ so that the birds of the air come and dwell in the branches thereof.

33. Another parable He spoke to them : The kingdom

¹ This parable serves to show why evils are tolerated in the world, and in the Church. "Room is left for repentance, and we are warned not to cut off our brother hastily from the communion of the Church, for it may be that he who now is led astray by a false dogma, will soon repent, and become the advocate of the truth." St. Jerom. God bears with the wicked, lest the opportunity of exercising patience, zeal, and other virtues should be taken from the just : but the time of retribution will at length arrive.

² Mark iv. 31. Luke xiii. 19.

³ This is understood of all garden seeds known in Judea at that time. "The preaching of the gospel is the least of human studies : for he who proclaims that a God-man died, and who presents the scandal of the cross to men, is not likely to gain hearers. Compare this doctrine with the maxims of the philosophers, and with their books in which the splendor of eloquence and the art of composition are united, and you will see how much smaller than other seeds is the seed of the gospel." St. Jerom.

⁴ "There was a species of sinapi, or at least what the orientals comprehended under that name, which rose to the size of a tree." Campbell. In the East this lofty spreading shrub is still seen.

of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.¹

34. All these things Jesus spake to the multitudes in parables: and without parables He did not speak to them.

35. That what was spoken by the prophet might be fulfilled, when he saith: "I will open my mouth in parables. I will utter things hidden from the foundation of the world!"²

36. Then,³ having sent away the multitudes, He⁴ came into the house,⁵ and His disciples came to Him, saying: Explain to us the parable of the cockle of the field.

37. He answering said to them: He that soweth the good seed is the Son of man.

38. And the field is the world. And the good seed are the children of the kingdom.⁶ And the cockle are the children of the wicked one.

39. And the enemy, that sowed them, is the devil: But the harvest is the end of the world:⁷ and the reapers are the angels.

40. As, then, cockle is gathered up, and burnt in the fire so will it be at the end of the world.

41. The Son of man will send His angels, and they will

¹ Luke xiii. 21. The divine doctrine, like leaven, is to pervade the whole mass of mankind. It is to be preached to all nations, to the end of time. "This woman appears to me," says St. Jerom, "to denote the apostolic preaching, or the Church which is gathered from various nations."

² The evangelist quotes the sense, rather than the words of the psalmist. Ps. lxxvii. 2.

³ Mark iv. 34.

⁴ G. P. "Jesus." The name is not expressed in two of the chief manuscripts. Schott rejects it.

⁵ In which He lodged at Capharnaum.

⁶ The children of God are the fruits of the divine word, which they receive with faith.

⁷ Apoc. xiv. 15.

gather out of His kingdom all scandals, and them that work iniquity.¹

42. And will cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth.

43. Then shall the just shine as the sun in the kingdom of their Father.² He that hath ears to hear, let him hear.

44. The kingdom of heaven is like to a treasure hidden in a field : which a man having found, covered it up,³ and for joy thereof goeth and selleth all that he hath, and buyeth that field.⁴

45. Again, the kingdom of heaven is like to a merchant,⁵ seeking good pearls :

46. Who, when he had found one⁶ pearl of great price, went his way, and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes :

48. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad⁷ they cast forth.

49. So shall it be at the end of the world. The angels will go out, and will separate the wicked from among the just.

50. And will cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth.

¹ Until the end of time scandals will exist, the fruits of the human passions, despite of the watchfulness and zeal of faithful ministers of Christ. Heresies also will continue to annoy the Church, whose doctrine, nevertheless, will be preserved in its original integrity.

² Wisdom iii. 7. Dan. xii. 3.

³ Lest the owner of the field should find it in his possession, and claim it.

⁴ The justice of this act is not here canvassed : but the care and diligence of the finder of the treasure are placed before us, that we may spare no pains or sacrifice to secure the blessings of salvation.

⁵ A travelling trader.

⁶ "The most precious pearl is the knowledge of the Saviour, and the mystery of His passion, and the secret of His resurrection." St. Jerom.

⁷ The refuse. The Church at present contains the wicked with the just.

51. Have¹ ye understood all these things? They say to Him: yes.

52. He said to them: Therefore every scribe² instructed in the kingdom of heaven is like to a householder,³ who bringeth forth out of his stores new things and old.

53. And it came to pass, that when Jesus had finished these parables, He passed thence.

54. And coming into his own country,⁴ He taught them in their synagogues, so that they wondered, and said: Whence hath this man⁵ this wisdom and miracles?

55. Is not this the son of the carpenter?⁶ Is not His mother called Mary,⁷ and His brethren James and Joseph, and Simon, and Jude:⁸

56. And His sisters are they not all with us? Whence therefore hath He all these things?

57. And they were scandalized⁹ in Him.⁹ But Jesus said

¹ G. P. "Jesus saith unto them." These words are suspected by Schott, not being found in the best manuscripts.

² Christ here speaks of a teacher under the new dispensation.

³ The two words commonly rendered "a man a householder," simply mean a householder, it being a Greek idiom to employ man before the other noun.

⁴ Nazareth.

⁵ The noun is not expressed in the text.

⁶ John vi. 42.

⁷ These were cousins of our Lord, called brethren, according to Hebrew usage. James and Joseph were the sons of Mary, Matt. xxvii. 56, who was sister of the mother of our Lord, and wife of Cleophas. John xix. 25. Two sisters sometimes bore the same name, and were distinguished one from the other by some epithet. Those who are called sisters of our Lord were cousins.

⁸ Notwithstanding His wisdom and miracles, they would not believe in Him, because they considered Him as low-born. The term *scandalized* here expresses the meaning better than any other in the language, as Campbell acknowledges. P. "They were offended in Him." "The verb, *to be offended*," he remarks, "does not reach the sense, and *to be offended in*, can hardly be said to express any thing, because not in the idiom of the tongue."

⁹ The Rheimish translators have "in Him," conformably to the text and Vulgate. "In this regard" is rather a paraphrase. "Scandalized at Him" does not convey the meaning.

to them: A prophet is not without honor, save in his own country and in his own house.¹

58. And He wrought not many miracles there, because of their unbelief.

CHAPTER XIV.

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals the diseased with the touch of His garment.

1. At that time Herod the tetrarch,² heard of the fame of JESUS.

2. And he said to his servants:³ This is John the Baptist,⁴ he is risen from the dead:⁵ and therefore mighty works are wrought by⁶ him.⁷

3. For Herod⁸ had apprehended John, and bound him, and put him into prison, on account of Herodias,⁹ his brother's wife.¹⁰

¹ House is taken for family. This was a proverbial expression.

² Mark vi. 14. Luke ix. 7. Literally: the ruler of a fourth part of the country. The term, however, was applied without strict regard to territorial division. Antipas was the surname of this prince, to whom Galilee and Perea were subject.

³ Literally: "children." It means here attendants, persons around him.

⁴ This was said rather by way of conjecture.

⁵ The high opinion which Herod entertained of John, led him to suspect that God had raised him again to life.

⁶ The Greek verb and the Latin by which it is rendered, seem here to bear a neuter or passive signification. The sentence might be literally rendered: "the powers work in him." Le Clerc understands "the angels." The Rheimish translators have "virtues work in him."

⁷ Literally: "in him."

⁸ Mark vi. 17. Luke iii. 19.

⁹ Daughter of Aristobulus, whom Herod the Great, his father, put to death.

¹⁰ Herod Antipas had the wife of his brother Herod Philip, who was still alive. She prevailed on him to cast into prison the Baptist, who openly reproached them with their wicked life.

4. For John said to him: It is not lawful for thee to have her.

5. And having a mind to put him to death, he feared the people:¹ because they held him as a prophet.

6. But on Herod's birth-day the daughter of Herodias² danced before them: and pleased Herod.

7. Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8. But she being instructed before³ by her mother, said: Give me here in a dish the head of John the Baptist.

9. And the king was struck sad: yet on account of his oath,⁴ and of them that sat with him at table,⁵ he commanded it to be given.

10. And he sent, and beheaded John in prison.

11. And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.⁶

12. And his disciples came and took the body, and buried it, and came and told Jesus.

13. Which when Jesus had heard,⁷ he retired thence in a boat, to a desert place apart,⁸ and the multitudes having heard of it, followed Him on foot out of the cities.⁹

¹ *Infra* xxi. 26. Herod feared a sedition, in case he put John to death, which he thought of doing, more through the influence of Herodias, than from personal inclination; for he himself entertained a great reverence for the Baptist.

² By Philip.

³ They had previously concerted all: yet she went out from the banquet room, as if uncertain what to ask, and speedily returned. Mark vi. 24.

⁴ "An oath is not a bond of iniquity." It is criminal to execute an unlawful promise, which can be disregarded without sin: since God is not the voucher for the performance of crime.

⁵ Human respect concurred to determine the weak prince.

⁶ St. Ambrose has eloquently portrayed the horrors of this scene.

⁷ Mark vi. 31. Luke ix. 10. John vi. 3.

⁸ Near Bethsaida, in Upper Galilee. Christ wished to give us the example of prudence in shunning danger.

⁹ They went around by land.

14. And He¹ coming forth saw a great multitude, and had compassion on them, and healed their sick.

15. And when it was evening,² His disciples came to Him, saying : This is a desert place, and the hour is now past :³ send away the multitudes, that going into the towns they may buy themselves victuals.

16. But JESUS said to them : They have no need to go : give ye them to eat.

17. They answered Him : We have not here but five loaves and two fishes.⁴

18. And He said to them : Bring them hither to me.

19. And when He had commanded the multitudes to sit down upon the grass,⁵ He took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples⁶ to the multitudes.

20. And they did all eat, and were satisfied : and they took up what remained twelve baskets full of fragments.⁷

21. And the number of them that did eat was five thousand men besides women and children.

22. And forthwith⁸ Jesus obliged the⁹ disciples¹⁰ to go up into the boat, and to go before Him over the water, till He dismissed the people.

¹ G. P. "Jesus." Schott testifies that the Vulgate reading, which he adopts, is conformable to the Vatican and Cambridge manuscripts, and to most versions.

² In the decline of the day.

³ The day is far advanced.

⁴ John vi. 9.

⁵ G. P. "And." Schott and Griesbach cancel the conjunction, in conformity with many manuscripts and versions.

⁶ St. Jerom observes : "the crowds receive the food from the Lord through the apostles."

⁷ They gathered the fragments that remained, which filled twelve baskets.

⁸ Mark vi. 45.

⁹ G. P. "His." Schott cancels this pronoun, on the authority of five manuscripts and of several versions. The Vulgate has it not.

¹⁰ The apostles.

23. And having dismissed the multitude, He went up alone into a mountain to pray :¹ and when it was evening,² He was there alone.

24. But the boat, in the midst of the sea, was tossed with the waves : for the wind was contrary.

25. And in the fourth watch of the night,³ He came to them walking upon the sea.

26. And they seeing Him walking upon the sea, were troubled, saying : It is an apparition :⁴ and they cried out for fear.

27. And immediately JESUS spoke to them, saying : Be of good heart : it is I ; do not fear.

28. And Peter answering said : Lord, if it be Thou, bid me come to Thee upon the waters.⁵

29. And He said : come. And Peter going down out of the boat, walked upon the water, to come to Jesus.

30. But seeing the wind strong, he was afraid :⁶ and when he began to sink, he cried out, saying : Lord, save me.⁷

31. And immediately Jesus stretching forth His hand, took hold of him, and said to him : O thou of little faith,⁸ why didst thou doubt ?

¹ He needed not prayer ; but as man He prayed to His Father. By praying alone He instructs us how much solitude contributes to prayer. John vi. 15.

² After sunset.

³ The night was divided by the Romans into four parts, called watches. The fourth watch was near the dawn of day. The Jews in later times adopted that division, although originally they had but three watches.

⁴ The sight of a man walking on the waters filled them with terror. They could not believe that it was really Himself.

⁵ Peter, being naturally ardent, asked this miraculous evidence of the reality of our Lord's presence. "At all times," says St. Jerom, "Peter displays most ardent faith."

⁶ Hesitation and doubt came on him as he felt the raging storm, and in punishment he was suffered to begin to sink.

⁷ Peter still retained faith and confidence in Christ.

⁸ Christ reproaches him with the imperfection of his faith.

32. And when they were come up into the boat, the wind ceased.

33. And they that were in the boat came and adored Him saying : Truly Thou art the Son of God.¹

34. And having passed the water, they came into the country of Genesar.²

35. And when the men of that place had known Him,³ they sent into all that country, and brought to Him all that were diseased.

36. And they besought Him that they might touch but the tuft of His garment : and as many as touched, were healed.⁴

CHAPTER XV.

Christ reproves the traditions of the Scribes and Pharisees.

He cures the daughter of the woman of Chanaan, and feeds four thousand with seven loaves.

1. Then Scribes and Pharisees from Jerusalem⁵ approached Him, saying :

¹ The boatmen, as well as the apostles, acknowledged the divine power of Christ, which had been so wonderfully manifested. Campbell thinks that they only recognised Him as a son of God, a special messenger, or prophet ; but the miracle was calculated to give a higher idea of His nature. The omission of the article in Greek is not a conclusive argument for generalizing the meaning of son, since it is equally omitted before God. St. Jerom observes : " the sailors acknowledge Him to be truly the Son of God on witnessing one miracle, the calming of the tempest : yet Arius proclaims Him to be a mere creature."

² It is called Genesareth by St. Mark vi. 53. It is thought to be the same as Cinereth, or Tiberias, at the south point of the lake, on its western bank.

³ Knowing His miraculous power.

⁴ Christ was pleased to grant their cure in consequence of this act, which implied faith in His power, and deep reverence for His person.

⁵ Mark vii. 1. They were from Jerusalem ; but they do not appear to have come thence expressly to propose this question to our Lord. It was not, at all events, a public embassy.

2. Why do Thy disciples transgress the tradition¹ of the ancients? For they wash not their hands when they eat bread.²

3. But He answering, said to them: Why do ye also transgress the commandment of God for your tradition? For God said:³

4. "Honor the⁴ father and the mother:" And: "He that shall curse father or mother, let him die the death."⁵

5. But ye say: Whosoever shall say to father or mother: "The gift whatsoever proceedeth from me, shall profit thee:"⁶

6. And he shall not honor⁷ his father, or his mother: and ye have made void the commandment of God for your tradition.

¹ Mark vii. 5. The ordinance or usage handed down by the ancients.

² Food. Before meals it was usual to wash the hands. This laudable practice was deemed by the Pharisees of strict obligation.

³ Exod. xx. 12. Dent. v. 16. Ephes. vi. 2. G. P. "Commanded." The Vatican and Ephrem manuscripts and most versions accord with the Vulgate. Fritzche and Lachmann adopt its reading.

⁴ G. P. "thy." The pronoun is wanting in many manuscripts of value, and in the Ethiopic and other versions. Griesbach and Schott reject it.

⁵ Exod. xxi. 17. Lev. xx. 9. Prov. xx. 20. The Greek term regards all kinds of evil speech, any gross insult.

⁶ St. Chrysostom explains this obscure phrase in this way: "If any parent said to his son: Give me this sheep which you have, or this calf, or any such thing, they replied: 'What you wish me to give you is a gift already offered to God, which you cannot have.'" St. Ambrose observes: "You say that you prefer to give to the Church what you had intended to bestow on your parents. God does not seek a gift which may leave your parents to starve. Wherefore, when the Jews censured the disciples of our Lord for neglecting to wash their hands, Jesus answered: 'Whosoever shall say: Any gift from me will be of advantage to you, will not honor his father or mother.' That is, when a distressed father or mother seeks any support from a son, the Jew, fearing the law, seeks an excuse for not giving, and is wont to say: 'Any gift of mine will be of advantage to thee,' in order that the religious father may fear to take money that has been devoted to God by his sons." In Luc. i. viii. n. 77. 78.

⁷ You teach him not to honor them.

7. Hypocrites, well hath Isaiah prophesied¹ of you saying :

8. "This people² honoreth me with the lips : but their heart is far from me."³

9. And in vain do they worship me, teaching doctrines and commandments of men."⁴

10. And having called together the multitudes to Him, He said to them : Hear ye and understand.

11. Not that which goeth into the mouth defileth a man :⁵ but what cometh out of the mouth, this defileth a man.

12. Then came His disciples, and said to Him : Dost Thou know that the Pharisees, when they heard this word, were scandalized ?⁶

13. But He answering said : Every plant which My heavenly Father hath not planted, shall be rooted up.⁷

14. Let them alone :⁸ they are blind, and⁹ leaders of the

¹ Mark vii. 6. Isaiah spoke of those of his own time : Is. xxix. 13, but his words were applicable to those who then lived. The Holy Spirit directed his pen to this effect.

² G. P. "draweth nigh unto me with their mouth." These words are wanting in three of the chief manuscripts, and in the versions generally : they are not quoted by the Greek or Latin Fathers. Griesbach and Schott reject them as added with a view to give the quotation conformably to the Septuagint version of the prophet.

³ Their affections were estranged from God.

⁴ Vain observances, such as those which the Pharisees insisted on as obligatory, namely, the washing of hands before meals.

⁵ Food, whether soiled by unclean hands, or otherwise, cannot defile the soul. Yet excess of meat or drink produces moral defilement, by the transgression of the natural law, which enjoins moderation. So the soul is defiled by violating any just prohibition emanating from a competent authority.

⁶ They were shocked at the apparent latitude of the principle, which seemed to set at nought the distinction of meats prescribed in the law.

⁷ John xv. 2. Every false principle, however cherished, must be unsparingly eradicated.

⁸ Be not anxious about their unjust scandal. The truth must be proclaimed, in order to undeceive those whom they mislead.

⁹ G. P. "They be blind leaders."

blind: and if the blind lead the blind, both fall into the pit.¹

15. And Peter answering said to Him: Explain to us this parable.²

16. But He³ said: Are ye also yet without understanding?

17. Do ye not understand, that whatsoever entereth into the mouth, goeth into the stomach, and is cast into the sink?

18. But the things which proceed out of the mouth, come forth from the heart, and these things defile a man.

19. For from the heart come forth evil thoughts,⁴ murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20. These are the things that defile a man: but to eat with unwashed hands doth not defile a man.

21. And Jesus went thence, and retired towards⁵ the country of Tyre and Sidon.

22. And behold a woman of Chanaan, who came out of those territories, crying out, said to Him: Have mercy on me, O Lord, Thou Son of David:⁶ my daughter is grievously troubled by a devil.

¹ Luke vi. 39. This proverb serves to show the danger to which the Pharisees exposed their followers. Our Lord alleges it apparently to show why He labors to enlighten His disciples.

² Enigmatic saying. Mark viii. 17.

³ G. P. "Jesus." Lachmann adopts the Vulgate reading, which is conformable to the best manuscripts and versions.

⁴ Evil machinations are manifested in expressions, and are therefore said to issue from the mouth. Other crimes in like manner are ascribed to it, because it is instrumental in all. St. Jerom denies that the demon can directly influence our mind and fill it with evil thoughts, although he may foment and increase them. Our own corrupt heart is the primary source of them.

⁵ Mark vii. 24. He does not appear to have entered into the land of the gentiles: although He approached the border-land.

⁶ The expectation of the Messiah, which the Jews cherished, could not be unknown to the gentiles on their borders. The fame of Jesus had likewise spread, and this woman conceived faith in Him.

23. Who answered her not a word,¹ And His disciples came and besought Him, saying: Send her away,² for she crieth after us.

24. And He answering said: I was not sent but to the sheep that are lost of the house of Israel.³

25. But she came and adored Him, saying: Lord, help me.

26. He answering said: It is not good to take the bread of the children, and to cast it to the dogs.⁴

27. But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28. Then Jesus answering, said to her: O woman, great is thy faith: Be it done to thee as thou wilt. And her daughter was cured from that hour.⁵

29. And when Jesus had passed away from thence, He came nigh to the sea⁶ of Galilee, and going up the mountain, He sat there.

30. And there came to Him great multitudes, having with them the dumb, the blind, the lame, the crippled,⁷ and many others: and they cast them⁸ down at His⁹ feet, and He healed them.¹⁰

¹ This apparent insensibility to the petition of the poor woman was designed to show forth her lively faith and deep humility.

² By granting her prayer.

³ Supra x. 6. John x. 3. Christ came for the salvation of all mankind, but His immediate mission was to the Jews.

⁴ This proverb was employed by our Lord not to insult the petitioner, but to vindicate the divine economy, and excite humble feelings. It may have indirectly conveyed a censure on the boastful spirit of the Jews, who claimed to be the children of God, and viewed the gentiles contemptuously as dogs.

⁵ From that moment.

⁶ Lake.

⁷ The Greek term signifies, according to some, distorted, bow-legged. St. Jerom explains it of such as have lost the use of a hand.

⁸ This indicates the haste and eagerness with which they proceeded.

⁹ G. P. "Jesus' feet." Schott rejects this reading, and adopts the Vulgate, on the authority of the chief manuscripts and versions.

¹⁰ Isai. xxxv. 5.

31. So that the multitudes marvelled, seeing the dumb speak,¹ the lame walk, the blind see, and they glorified the God of Israel.²

32. And JESUS called together His disciples,³ and said: I have compassion on the multitude, because they continue with Me now three days,⁴ and have not what to eat: and I will not send them away fasting, lest they faint in the way.

33. And the disciples say to Him: Whence then should we have so many loaves in the desert, as to satisfy so great a multitude?⁵

34. And JESUS said to them: How many loaves have ye? But they said: Seven, and a few little fishes.

35. And He commanded the multitude to sit upon the ground.

36. And taking the seven loaves and the fishes, and giving thanks, He brake, and gave to His disciples, and the disciples gave to the people.

37. And they did all eat, and were satisfied. And they took up seven baskets⁶ full, of what remained of the fragments.

38. And they that did eat were four thousand men, besides children and women.⁷

¹ G. P. "The maimed to be whole." This clause is wanting in some manuscripts, as appears from Griesbach. "There is nothing in the Vulgate, Coptic, Arabic, Ethiopian, and Saxon versions answering to it." Campbell.

² The multitude did not understand that Jesus performed these miracles by His own power: the mystery of His divinity had not been revealed to them.

³ Mark viii. 1.

⁴ It does not follow that they were without food during the three days: but their store of provisions had been exhausted by this time.

⁵ The disciples do not look for a miraculous multiplication of bread, such as they had already witnessed.

⁶ These appear to have been hand-baskets of smaller capacity than those used on occasion of the former multiplication.

⁷ In the P. V. and G. the order is inverted, as in ch. xiv. 21. Probably the change in this place was made in conformity with the former passage.

39. And having dismissed the multitude, He¹ went up into a boat, and came into the coasts of Magedan.¹

CHAPTER XVI.

Christ refuses to show a sign from heaven. Peter's confession is rewarded: he is afterwards rebuked for opposing the passion of Christ. All the followers of Christ must practise self-denial.

1. And the Pharisees and Sadducees² came to Him, tempting Him,³ and asked Him to show them a sign from heaven.⁴

2. But He answering said to them:⁵ When it is evening, ye say: It will be fair weather, for the sky is red.

3. And in the morning: To-day there will be a storm, for the sky is red and lowering.⁶ Ye know, then, how to discern the appearance of the sky: and can ye not know the signs of the times?

4. A wicked and adulterous generation⁷ seeketh for a

¹ The common reading is Magdala. The Cambridge manuscript and Saxon version have the Vulgate reading; Jerom and Augustin had the same.

² Mark viii. 11. Two opposite sects combine against the Divine Teacher.

³ Putting His power to the test.

⁴ They had before made the same demand: they wanted fire to be called down from heaven, or some extraordinary phenomenon in the atmosphere to be exhibited to their view.

⁵ Luke xii. 54. From their skill in anticipating good or bad weather, according to the appearance of the atmosphere, our Lord takes occasion to reproach them with their inattention to the evidences of His divine mission.

⁶ G. P. "O ye hypocrites." Griesbach and Campbell reject these words. They are wanting in three of the chief manuscripts, as also in the Syriac, Armenian, Ethiopic and Saxon versions. St. Chrysostom did not read them.

⁷ Age, or race of men.

sign, and ²a sign shall not be given it but the sign of Jonas the prophet.¹ And He left them, and went away.

5. And when His disciples came over³ the lake, they forgot to take bread.³

6. And he said to them : Take heed and beware⁴ of the leaven of the Pharisees and Sadducees.

7. But they thought within themselves,⁵ saying : Because we have brought no bread.⁶

8. And Jesus knowing it, said :⁷ Why do ye think within yourselves, O ye of little faith, that it is because you have no bread ?

9. Do you not yet understand nor remember the five loaves among five thousand men, and how many baskets you took up ?⁸

10. Nor the seven loaves among four thousand men, and how many hand-baskets⁹ you took up ?

11. Why do you not understand that it was not concerning bread I said to you :¹⁰ Beware of the leaven of the Pharisees and Sadducees ?

12. Then they understood that He said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.¹¹

¹ Supra xii. 39. Jonas ii. 1.

² G. P. "to the other side." The lake is not expressed in the text, which might be literally rendered : ' to yonder.'

³ Provisions.

⁴ The repetition is a Hebraism, which adds to the force of the caution.

⁵ This seems to regard their reasonings one with the other.

⁶ They supposed that the warning was to prevent their purchasing the bread from either class.

⁷ G. P. "Unto them." Griesbach and Schott reject these words, which are not found in the best manuscripts and versions.

⁸ Supra xiv. 17. John vi. 9.

⁹ Supra xv. 34. The Greek term is different from that employed in the preceding verse.

¹⁰ The miracles which they had seen, should have convinced them that our Lord had no need to take any precaution to ensure a supply.

¹¹ Their teaching is compared to leaven, because it was calculated to bias their hearers, and form their conduct, as the leaven gives taste and form to the bread.

13. And **JESUS** came into the district of **Cesarea Philipi**:¹ and questioned His disciples, saying: Who do men say² that³ the Son of man is?

14. But they said: Some **John the Baptist**; and others **Elias**; and others **Jeremias**; or one of the prophets.⁴

15. **JESUS** saith to them: But who do you say that I am?⁵

16. **Simon Peter** answering said: Thou art **Christ** the Son of the living God.⁶

17. And **JESUS** answering said to him: Blessed art thou,⁷ **Simon Bar-Jona**:⁸ because flesh and blood⁹ hath not revealed it to thee, but My Father, who is in heaven.¹⁰

¹ Mark viii. 27. The northern extremity of Palestine, towards the sources of the Jordan. It was called "of Philip," from the tetrarch of this name, who embellished it, and dedicated it to Cesar Augustus. It was called **Pancas** in the time of St. Jerom.

² This question does not suppose that our Redeemer was unacquainted with the opinions entertained of Him. It was directed to elicit the statement of them.

³ G. P. "that I, the Son of man, am?" Campbell rejects the pronoun, which is wanting in the Vatican manuscript, and in the copies used by St. Jerom, as also in the Vulgate, Arabic, Saxon, Coptic, and Ethiopic versions. He considers it unsuitable to the style of the gospcls.

⁴ Mark viii. 28. Luke ix. 19. The uncertainty of human views about divine things is admirably set forth in this variety of opinions.

⁵ Christ does not ask the opinion of the apostles, but their positive declaration.

⁶ John vi. 70. Peter answers without hesitation. He does not merely acknowledge Jesus to be the Messiah: he does not designate Him the son of David, as He was usually called: he does not style Him a son of God: but he emphatically declares Him to be **THE SON OF THE LIVING GOD**. Those who fancy that Peter had no sublimer idea of Christ than that He was the Messiah and chosen ambassador of God, do not take into account the divine revelation by which he was enlightened.

⁷ Favored, privileged.

⁸ The Hebrews called their children by the name of their father. Simon is called son of Jona, because this was his father's name. Jona signifies dove.

⁹ Flesh and blood are taken in Scripture for the carnal man.

¹⁰ The declaration of Simon was not the expression of his conjecture, or the dictation of another mortal; but it was inspired by God, and grounded on divine revelation.

18. And I say to thee,¹ that thou art Peter,² and on this rock³ I will build My Church,⁴ and the gates of hell⁵ shall not prevail against it.⁶

19. And I will give to thee the keys of the kingdom of heaven:⁷ and whatsoever thou shalt bind upon earth, it

¹ John i. 42. This prefatory phrase gives much force to what follows. "Not in vain speech, followed by no effect, do I say to thee, for what I say I realize at the same time." St. Jerom.

² Πέτρος is a Greek word. As our Lord used the Syro-Chaldaic tongue, He must have said ܬܝܬܝܐ. It signifies a rock. Names borrowed from Greeks and Romans were sometimes used by the Jews. Christ foretold to Simon, when he first saw him, that he should be called by this name, and He gave him the appellation on this occasion.

³ The relative pronoun determines the rock to be that which had been just mentioned. There is a difference of gender in the Greek, which is easily accounted for by the necessity of designating a man by a noun with a masculine termination, as the Greeks always do, unless where contempt is signified, whilst the feminine noun more precisely expresses the rock. In the language used by our Saviour there is no such difference. The meaning plainly is: thou art a rock, and on this rock I will build My Church. There is, as Bloomfield remarks, a *paronomasia*. In English, "the allusion to the name, though specially intended by our Lord," as Campbell avows, "is totally lost."

⁴ The force of the figure is: I will make thee the foundation stone of My Church. In a far higher sense Christ is the foundation stone, and rock of the Church, but Peter is made like to him in name and office. "He gave to Simon, who believed in the rock Christ, the name of Peter. According to the metaphor of the rock, it is justly said to him: I will build My Church on thee." St. Jerom in loc. In order to secure the strength of the building, Christ, as a wise architect, makes Peter a rock, imparting to him something of His own firmness.

⁵ The term Ἀδης means in general the region of the departed. Its gates are its power, since among the Hebrews authority was exercised at the city gates. The Fathers generally understand by this metaphor the powers of darkness, the enemies of Christ and of His Church.

⁶ The Church is not secured from assault, but her safety and permanence are divinely guaranteed.

⁷ "The key," says Bloomfield, "was a badge of high office and distinction in the regal governments of antiquity." The high priesthood of Eliacim was designated by laying the key of the house of David on his shoulder. Isai. xxii. 22. The Church is often styled the kingdom of heaven. Its care and government are promised to Peter. His power is directed to prepare souls for entrance into the heavenly kingdom. "To a mortal man," says St. Chrysostom, "He gave power over all things in heaven, giving him the keys."

shall be bound also in heaven ; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.¹

20. Then He commanded His disciples, that they should tell no one that He was Jesus the Christ.

21. From that time² Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients,³ and scribes, and chief priests, and be put to death, and the third day rise again.

22. And Peter taking Him aside, began to chide Him,⁴ saying : Lord, Mercy upon Thee :⁵ this shall never befall Thee.

23. And He turning said to Peter : Go after Me, Satan,⁶

¹ John xx. 23. To bind and to loose implies all acts of authority already designated by the metaphor of the keys, which were employed in unbinding the bars and locks, by which gates and doors were fastened by means of ropes.

² Having received the homage of Peter's faith, Christ began to prepare the minds of His apostles for the sufferings which he was to undergo. The belief of His divinity presented an almost insuperable obstacle to the reception of this humiliating view.

³ Members of the Sanhedrim.

⁴ Affectionately to remonstrate. The strength of the remonstrance is expressed by chiding. "We have repeatedly observed that Peter had the greatest and most ardent love for our Lord and Saviour. He began to chide Him with the affection of one who loved Him." St. Jerom.

⁵ This is a literal version of the Greek text. It corresponds to : God forbid.

⁶ Mark viii. 33. St. Jerom remarks : "Satan is interpreted adversary, or opponent. Because (He says) thou speakest in opposition to My will, thou shouldst be styled adversary. 'Go after Me,' that is, follow My guidance. The intelligent reader may inquire, how after such an eulogy, he should now hear : 'Go after Me, Satan, thou art a scandal to Me ;' or what is the cause of so sudden a change, that he should be called Satan after such rewards had been granted to his faith. If the inquirer will reflect, he will perceive that the blessing, beatitude, and power, and the building of the Church on him, were promised for a future time, but not then granted. 'I will build,' He says, 'My Church on thee, and the gates of hell shall not prevail against it : and I will give to thee the keys of the kingdom of heaven :' all in the future tense. Had He given them at once, Peter never would have fallen into the error of a perverse confession." Bloomfield remarks that the term Satan "frequently signifies (as in Sam. xix. 23) an evil counsellor, and

thou art a scandal to Me : because thou savorest not the things of God, but the things of men.¹

24. Then JESUS said to his disciples : If any man will come after Me,² let him deny himself,³ and take up his cross,⁴ and follow Me.⁵

25. For he that will save his life, will lose it :⁶ and he that shall lose his life for My sake, will find it.

26. For what doth it profit a man, if he gain the whole world, and suffer the loss⁷ of his own soul ?⁸ Or what exchange shall a man give for his soul ?

27. For the Son of man shall come in the glory of His Father with His angels : and then will He render to every man according to his works.⁹

28. Verily, I say to you,¹⁰ there are some of them that stand here,¹¹ that shall not taste of death¹² till they see the Son of man coming in his kingdom.¹³

so perhaps it may here : q. d. Under the appearance of attachment, thou givest Me the worst counsel."

¹ Peter viewed, according to human feelings, the sufferings of which Christ spoke.

² Become My disciple. Supra x. 38. Luke ix. 23 ; xiv. 27. Our Lord took occasion from Peter's opposition to explain the conditions on which men may be His followers.

³ Deny his inclinations.

⁴ The punishment of crucifixion being already established by the Romans in Judea, which was now a Roman province, the allusion was very forcible. It was a hard portion of the penalty of crime that the convict should carry the instrument on which he was to die. Christ intimates to His disciples, that they must be prepared for extreme humiliation and suffering, and cheerfully embrace it.

⁵ He alludes to His own death. ⁶ Luke xvii. 33. John xii. 25.

⁷ Forfeit. The term is used for punishment by fining.

⁸ It may mean life. In a higher sense the greatest temporal advantages can avail nothing, if the soul be lost.

⁹ Acts xvii. 31. Rom. ii. 6. ¹⁰ Mark viii. 39. Luke ix. 27.

¹¹ G. P. "There be some standing here." Griesbach and Schott prefer the Vulgate reading, which is conformable to five of the best manuscripts.

A well known Hebraism, for "die."

¹² The destruction of Jerusalem was spoken of by our Lord as His coming, since His divinity was manifested in the punishment of the faithless city.

CHAPTER XVII.

The transfiguration of Christ. He cures the lunatic child, foretells His passion, and pays the double drachm.

1. And after six days Jesus taketh with Him Peter, and James, and John his brother,¹ and bringeth them up on a high mountain apart :²

2. And He was transfigured³ before them. And His face shone as the sun : and His garments became white as snow.⁴

3. And behold there appeared to them Moses and Elias⁵ talking with Him.

4. And Peter answering, said to Jesus : Lord, it is good for us to be here : if Thou wilt, let us make here three huts,⁶ one for Thee, and one for Moses, and one for Elias.⁷

5. And while he was yet speaking, behold a bright cloud overshadowed them : And Lo ! a voice from the cloud, saying : This is My beloved Son,⁸ in whom I am well-pleased : hear ye Him.

¹ Mark ix. 1. Luke ix. 28. These were the favorite disciples of our Lord. They were made witnesses of His glorious manifestation, to prepare them for witnessing His agony in the garden.

² It is thought to be Tabor, which is not far from Cesarea Philippi.

³ His form and appearance were changed.

⁴ The Greek has "as light;" but the Cambridge manuscript as well as the Ethiopic and Saxon versions agree with the Vulgate. Schott adopts this reading.

⁵ Moses and Elias were doubtless distinguished by characteristic traits, or emblems, which enabled the apostles to recognise them. The law and prophets, in their persons, bore testimony to Christ.

⁶ Booths or sheds composed of branches of trees.

⁷ Peter did not think of providing for himself or his fellow-apostles. He was transported out of himself, and did not advert to the meaning of his suggestion.

⁸ Supra iii. 17. 2 Peter i. 17. Literally : "My Son the beloved." The testimony of the Eternal Father was added to those of Moses and Elias. He recognised Christ for His beloved Son, the object of His complacency and delight ; and gave an unqualified sanction to His teaching.

6. And the disciples hearing, fell upon their face, and they were very much afraid.¹

7. And Jesus came and touched them; and said to them: Arise, and fear not.

8. And they lifting up their eyes, saw no one, but Jesus alone.

9. And as they came down from the mountain, Jesus charged them saying: Tell the vision² to no man, till the Son of man be risen from the dead.³

10. And the⁴ disciples asked Him, saying: Why then do the scribes say that Elias must come first?⁵

11. But He⁶ answering said to them: Elias indeed shall come,⁷ and restore all things.⁸

12. But I say to you that Elias hath come already,⁹ and they knew him not; but they did to him whatsoever they

¹ Amazement, joy, and awe succeeded one another in the minds of the apostles. The thunder, which probably followed the voice from the cloud, may have increased their terror. They lay prostrate on the ground.

² What they had seen. The apparition was real.

³ The reason of this reserve seems to be lest the premature announcement of so extraordinary an event might be received with incredulity, and lest the report of His glorious appearance should leave men unprepared for the scandal of the cross. St. Jerom.

⁴ G. P. The ancient manuscript contained in the Library of Trinity College, Dublin, omits the pronoun, which is wanting in another of the chief manuscripts, and in several versions. Schott rejects it.

⁵ This opinion, which was generally entertained, arose from the prophecy of Malachy iv. 5. See also Eccl. xlviii. 10.

⁶ G. P. "Jesus." The name is wanting in the most valuable manuscripts and versions. Schott suspects that it is an interpolation.

⁷ G. P. "Shall first come." "First" is rejected by Schott on the authority of two of the chief manuscripts and several versions.

⁸ Effect a general reformation of manners.

⁹ Supra xi. 14. John the Baptist, animated with the same spirit of zeal as Elias. St. Chrysostom observes: "When He says that Elias will come and will restore all things, He speaks of Elias himself, and of the future conversion of the Jews: but when He says, that he has already come, He calls John Elias on account of the resemblance of His ministry."

had a mind.¹ So also the Son of man will suffer from them.

13. Then the disciples understood that He had spoken to them of John the Baptist.

14. And when He was come² to the multitude, a man came to Him, falling down on his knees before Him, saying: Lord, have pity on my son, for he is a lunatic,³ and suffereth much: for he falleth often into the fire, and often into the water.

15. And I presented him to Thy disciples, and they could not cure him.

16. Then Jesus answering said: O unbelieving and perverse race, how long shall I be with you? how long shall I suffer you?⁴ Bring him hither to Me.

17. And Jesus rebuked him, and the devil went out of him,⁵ and the child was cured from that hour.

18. Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

19. Jesus said to them: Because of your unbelief.⁶ For verily I say to you, if you have faith as a grain of mustard seed,⁷ you shall say to this mountain: Remove hence yonder; and it shall remove;⁸ and nothing shall be impossible to you.

20. But this kind is not cast out but by prayer and fasting.⁹

¹ Supra xiv. 10.

² Mark ix. 16. Luke ix. 38. G. P. "They were come."

³ He was epileptic, but his affliction was thought to arise from lunar influence. From the sequel it appears that he was possessed by a demon.

⁴ These reproaches seem directed to the Jews generally, who seeing that the apostles could not cure the afflicted boy, doubted whether Christ himself could cure him.

⁵ The reality of the possession is here declared.

⁶ Imperfect faith.

⁷ Luke xvii. 6. A proverbial expression for a small degree.

⁸ This also is a proverbial form of speech. It implies that lively faith, even in a slight degree, may obtain extraordinary favors from God.

⁹ Faith must be accompanied with special efforts and acts of self-denial, in order to obtain great favors.

21. And while they ahode together in Galilee, JESUS said to them : The Son of man will be delivered up into the hands of men :¹

22. And they will kill Him, and the third day He will rise again : And they were troubled exceedingly.

23. And when they were come to Capharnaum, they that received the double drachm,² came to Peter, and said to him : Doth not your Master pay the double drachm ?

24. He said : Yes. And when he was come into the house, Jesus anticipated him, saying : What is thy opinion, Simon ? Of whom do the kings of the earth receive tax, or custom ? of their own children, or of strangers ?³

25. And he⁴ said : Of strangers. Jesus said to him : Then the children are free.

26. But that we may not scandalize them,⁵ go to the sea, and cast in a hook : and take that fish which shall first come up : and when thou hast opened its mouth, thou shalt find a stater : take that, and give it to them⁶ for Me and thee.⁷

¹ Infra xx. 18. Mark ix. 30. Luke ix. 44. "He always tempers glorious events with sad predictions, lest the apostles should be overwhelmed on their occurrence." St. Jerom.

² This was the amount of the half shekel, a capitation tax imposed by Moses by order of the Lord. Exod. xxx. 13. It was subsequently employed for the expenses of the temple.

³ As earthly kings do not exact tribute of their own sons, so neither should the Son of God be called on to pay tribute to His Father.

⁴ G. P. "Peter." The name is wanting in the Vatican and Cambridge manuscripts, and in the versions. It is rejected by Schott.

⁵ That we may not give them an occasion of censure.

⁶ The knowledge and power of Christ are wonderfully exhibited in these instructions. The miraculous fact corresponded with His word.

⁷ Great was the honor bestowed on Peter, for whom his Divine Master paid tribute in conjunction with Himself. "Since you have beheld with astonishment this exercise of the power of Christ, consider also the faith of the disciple, who obeyed in a matter so extraordinary, for it was entirely beyond the order of nature, and altogether stupendous. Therefore to reward his faith, Christ joined him with Himself in paying the tribute." St. Chrysostom.

CHAPTER XVIII.

Christ teaches humility. Scandal is to be shunned. There is joy in heaven on the conversion of the sinner. The obstinate offender is to be denounced to the Church.

1. At that hour¹ the disciples came to Jesus, saying: Who² is the greater³ in the kingdom of heaven?⁴

2. And Jesus calling to Him a little child,⁵ set him in the midst of them,

3. And said: Verily, I say to you, unless ye be converted, and become as little children,⁶ ye shall not enter into the kingdom of heaven.

4. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven.

5. And He that shall receive one such little child in My name, receiveth Me.⁷

6. But he that shall scandalize one of these little ones that believe in Me,⁸ it were⁹ better for him that a mill-stone

¹ Mark ix. 33. Luke ix. 46. G. "On that day." P. "At the same time." Schott prefers the Vulgate reading. He thinks that the change was made with a view to interpret the original term.

² "Putas" of the Vulgate is a mere expletive, answering to a Greek particle.

³ The greatest. This question was preceded by a discussion among themselves, to which the mark of regard recently bestowed on Peter, for whom our Lord paid the tax in conjunction with himself, seems to have given rise. "They did not venture to ask Him openly: Why hast Thou preferred Peter to us?" St. Chrysostom. "Because they had seen the same tribute paid for the Lord and for Peter, from the equality of the price they judged that Peter was preferred to all the apostles." St. Jerom.

⁴ In the kingdom of the Messiah on earth, or in heaven.

⁵ An ancient tradition states that this child was Ignatius, afterwards Bishop of Antioch, who died a martyr.

⁶ By docility and innocence.

⁷ Charity is strongly recommended by this assurance.

⁸ Mark ix. 41. Luke xvii. 2. Adult believers are as children in Christ. The poor and lowly are especially so called. See Chrysostom. "We understand by scandal the giving occasion to the ruin of any one by our words or actions." St. Jerom in c. xv. Mat.

⁹ Cause thee to sin.

were hung at his neck, and that he were plunged into the depth of the sea.¹

7. Wo to the world because of scandals.² For it must needs be that scandals come,³ but, nevertheless, wo to that man by whom the scandal cometh.

8. And if thy hand or thy foot scandalize thee,⁴ cut it off,⁵ and cast it from thee.⁶ It is better for thee to go into life maimed or lame, than having two hands, or two feet, to be cast into everlasting fire.

9. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

10. See that you despise not one of these little ones: for I say to you that their angels in heaven⁷ always see the face of My Father who is in heaven.

11. For the Son of man is come to save that which was lost.⁸

12. What think ye? If a man have a hundred sheep, and one of them should go astray, doth he not leave the

¹ Syrians and Egyptians used to punish criminals by sinking them in the sea. This was not practised by the Jews, who justly regarded it with horror.

² Crimes, public disorders, or private excesses involving the ruin of others.

³ Considering human frailty, such evils must be expected. "Every one through his own fault becomes an occasion of scandal." St. Jerom.

⁴ Supra v. 30. Mark ix. 42. Our Lord repeated His maxims on several occasions.

⁵ G. P. "Them." The Vulgate reading, which is in the singular number, is conformable to three of the chief manuscripts and several versions. Lachmann prefers it.

⁶ "He does not speak of limbs. God forbid! He speaks of friends and relations, who may be to us as the limbs of our body." St. Chrysostom.

⁷ The faithful are entrusted to the charge of angels, who "are sent to minister for them who shall receive the inheritance of salvation." Heb. i. 14. See also Ps. xxxiii. 8. Whilst exercising their charge, they continue to enjoy the Divine presence. They are conscious of the wrongs done to those over whom they watch.

⁸ Luke xix. 10. The sheep which was lost. The gender in Greek is neuter.

ninety-nine on the mountains,¹ and go to seek that which is gone astray?

13. And if it so be that he find it, verily I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.²

15. But if thy brother³ shall sin against thee,⁴ go and rebuke him between thee and him alone.⁵ If he hear thee, thou wilt have gained thy brother.

16. And if he will not hear thee, take with thee one or two more, that in the mouth⁶ of two or three witnesses every word may stand.⁷

17. And if he will not hear them, tell the church:⁸ and if he will not hear the church, let him be to thee as the heathen⁹ and the tax-gatherer.¹⁰

18. Verily I say to you, whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever

¹ This reading is preferred by Griesbach, Campbell, and Bloomfield. P. "and goeth into the mountains." "The parallel passage, Luke xv. 4, which has no ambiguity, decides the question." *Campbell*.

² As God rejoices at the conversion of the sinner, so is he grieved, humanly speaking, at the ruin of a child, or a believer.

³ Thy fellow disciple.

⁴ Lev. xix. 17. Eccl. xix. 13. Luke xvii. 3. James v. 10.

⁵ Correction should be private in regard to personal offences of a private character. Public crimes or secret crimes, which if not corrected, or punished, may speedily spread, require public and prompt denunciation.

⁶ It is a Hebrew pleonasm, meaning by the testimony or word. Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28.

⁷ May be established and proved. They may be mediators, as well as witnesses.

⁸ "That is, to the prelates." St. Chrysostom. The following verse confirms this interpretation. The Church is represented by her presiding officer, for as St. Cyprian says: "The Church is in the Bishop."

⁹ One altogether estranged from religious communion. 1 Cor. v. 11. 2 Thess. iii. 14.

¹⁰ A public sinner, the tax-gatherers in Judea being regarded as extortioners.

ye shall loose upon earth, shall be loosed also in heaven.¹

19. Again I say to you, that if two of you shall agree upon earth concerning any thing whatsoever that they shall ask,² it shall be done for them by My Father, who is in heaven.

20. For where two or three are gathered together in My name,³ there am I in the midst of them.⁴

21. Then Peter coming to Him said: Lord, how often shall my brother sin against me, and I forgive him?⁵ till seven times?

22. Jesus saith to him: I say not to thee, till seven times, but till seventy times seven.⁶

23. Therefore is the kingdom of heaven likened to a king, who wished to settle accounts with his servants.⁷

24. And when he had begun to take the account, one was brought to him that owed him ten thousand talents.⁸

¹ The sentence of the prelates of the Church is ratified in heaven. John xx. 23. "He gives power to the apostles, that those who are condemned by their judgment may know that the sentence of man is confirmed by the divine sentence, and that whatsoever is bound on earth is bound also in heaven." St. Jerom.

² The object of petition must be just and conformable to the divine will.

³ Lawfully and orderly, with the sanction of His authority.

⁴ To hear their prayers, and direct their counsels. This assurance does not secure so small a number of persons from error.

⁵ Luke xvii. 4. This supposes that on remonstrating with him, he will hearken and repent. St. Chrysostom.

⁶ This is put for an indefinite number. There is no limit to the duty of forgiveness: but the injured person is not obliged to forego his just claims, or to give marks of friendship, when they are likely to encourage delinquency.

⁷ The term signifies slaves. Persons high in office were sometimes bondmen of their sovereign, as is still the case in Russia.

⁸ This debt was immense. "It is remarkable, that is the very sum which Haman undertook to pay to his sovereign, the king of Persia, in lieu of the tribute of the Jews." Esther c. iii. v. 9. "A Catholic." A governor of a province, or collector of revenue, who for several years neglected to give an account of his administration, might have been indebted to his sovereign to such an amount.

25. And as he had not wherewith to pay, his lord commanded that he and his wife and children, and all that he had, should be sold,¹ and that payment should be made.

26. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all.

27. And the lord of that servant being moved with pity, let him go, and forgave him the debt.

28. But when that servant was gone out,² he found one of his fellow servants that owed him a hundred denarii: and laying hold of him, he seized him by the throat,³ saying: Pay⁴ what thou owest.⁵

29. And his fellow-servant falling down,⁶ besought him saying: Have patience with me, and I will pay thee all.

30. And he would not: but he went and cast him into prison, till he should pay the debt.

31. Now his fellow-servants seeing what had happened, were very much grieved, and they came and told their lord all that had happened.

32. Then his lord called him and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

¹ The debtor and his family, as well as his property, were by the Mosaic law liable to be sold to satisfy the claims of creditors. This servitude was, however, limited to six years. Amos viii. 6. 4 Kings iv. 1.

² But a short time elapsed, since he obtained the release from debt, which aggravates his cruelty.

³ This violence is an aggravating circumstance.

⁴ G. P. "Me." Griesbach and Bloomfield think that the pronoun is an interpolation. Several ancient manuscripts and versions support the Vulgate reading.

⁵ Literally: If thou owest me any thing.

⁶ G. P. "At his feet." These words are wanting in the chief manuscripts and versions. Griesbach cancels them.

34. And his lord being angry, delivered him to the torturers¹ until he paid all the debt.²

35. So also will My heavenly Father do to you, if ye do not forgive every one his brother from his heart.³

CHAPTER XIX.

Christ declares marriage to be indissoluble: He recommends celibacy, shows the danger of riches, and promises great rewards to those that leave all to follow Him.

1. And it came to pass that when Jesus had ended these words, He departed from Galilee, and came into the territory of Judea, beyond the Jordan.

2. And great multitudes followed Him, and He healed them there.

3. And the Pharisees came to Him, tempting Him,⁴ and saying:⁵ Is it lawful for a man to put away his wife for every cause?⁶

4. And He answering said to them: Have ye not read that He who made man from the beginning, made them male and female,⁷ and said:⁸

¹ Jailers were so called. They occasionally applied the torture to criminals.

² G. P. "Unto him." The Vatican and Cambridge manuscripts and several versions have no corresponding word. Schott approves of the Vulgate reading.

³ G. P. "Their trespasses." Griesbach, Lachmann, Meyer and Schott reject these words, which are wanting in the most ancient manuscripts and versions.

⁴ Trying Him: seeking to puzzle Him, and to find a pretext for censure.

⁵ G. P. "Unto him." Griesbach and Schott prefer the Vulgate reading, which is conformable to the best manuscripts and versions.

⁶ For any cause whatever.

⁷ Gen. i. 27.

⁸ The words which follow are recorded in Genesis ii. 24 in connexion with those of Adam. They may be of Moses. Of their divine inspiration no doubt can be entertained. 1 Cor. vi. 16. Ephes. v. 31.

5. For this cause shall a man leave father and mother and shall cleave to his wife, and the two shall be in one flesh.¹

6. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.²

7. They say to Him: Why then did Moses command to give a bill of divorce, and to put³ away?

8. He saith to them: Because Moses by reason of the hardness of your heart⁴ permitted you to put away your wives: but from the beginning it was not so.⁵

9. And I say to you, that whosoever shall put away his wife, except it be for fornication,⁶ and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

10. His disciples say to Him: If the case of a man with his wife be so, it is not expedient to marry.

11. But He said to them: All men take not⁷ this word, but they to whom it is given.

¹ Shall become one flesh.

² This solemn prohibition renders the marriage of Christians indissoluble after its consummation.

³ Deut. xxiv. 1. G. P. "her." The pronoun is wanting in three of the chief manuscripts and many versions. Schott prefers the Vulgate reading.

⁴ The obduracy of the Jews gave occasion to the law of divorce, lest they should be tempted to rid themselves by murder, of a hated wife.

⁵ Marriage was originally the union of two persons by a perpetual bond.

⁶ Adultery, which in Scripture is called fornication, warrants the dismissal of the guilty party. Supra v. 32. Mark x. 11. Luke xvi. 18. 1 Cor. vii. 10. "Because it might happen that a woman would be accused wrongfully, and that a man would make the charge in order to pass to a second marriage, he is allowed to dismiss his wife on condition that he shall have no other in her lifetime." St. Jerom.

⁷ The Greek term denotes capacity like that of a vessel to contain liquor. It is wrongly translated. P. "All men cannot receive this saying." St. Chrysostom remarks: "Christ shows that whoever enters on this career needs great aid from above, which, however, is granted to whosoever wills it."

12. For there are eunuchs who are born so from their mother's womb; and there are eunuchs who are made so by men,¹ and there are eunuchs who have made themselves such² for the kingdom of heaven.³ He that can take, let him take it.⁴

13. Then little children were presented to Him, that He might lay hands upon them, and pray.⁵ And the disciples rebuked them.⁶

14. But Jesus said to them: Suffer the little children, and forbid them not to come to Me: for the kingdom of heaven is for such.⁷

15. And when He had laid hands on them,⁸ He departed thence.

16. And behold a man came, and said to Him: Good Master, what good shall I do that I may have life everlasting?

17. But He said to him: Why askest thou Me concerning good?⁹ One is good, God.¹⁰ But if thou wilt enter into life, keep the commandments.

¹ "By referring to these facts He secretly moves them to choose this manner of life, and insinuates the possibility of this virtue." St. Chrysostom.

² By voluntary continence. St. Chrysostom justly says: "To mutilate one's self is the work of the devil."

³ The motive of celibacy determines its value.

⁴ This is a direct exhortation to embrace holy celibate, which has filled the cloisters, peopled the deserts, and prepared millions for the society of angels. "The voice of the Lord implies exhortation: He encourages His soldiers to seek the rewards of chastity." St. Jerom.

⁵ Mark x. 13. Luke xviii. 15. For them.

⁶ Those who brought them.

⁷ For persons who in simplicity and innocence resemble children. Supra xviii. 3.

⁸ This gesture was used in blessing. Gen. xlviii. 14. 15.

⁹ Mark x. 17. G. P. "Why callest thou Me good?" The Vulgate reading is deemed correct by Bengelius, Griesbach, Schott, and other critics. It is supported by five manuscripts, and by the Coptic, Armenian, Saxon, and Ethiopic versions. It was also in the copies of Origen and several of the ancients. The other reading was probably introduced with a view to establish a conformity with Luke xviii. 19. The sense may be the same: Why question Me about goodness? why style Me good? Our Lord may have used both expressions.

¹⁰ G. P. "There is none good but one, that is, God." This reading is

18. He said to Him: Which? And Jesus said: "Thou shalt not commit murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness.

19. Honor thy father, and thy mother: and, thou shalt love thy neighbor as thyself."¹

20. The young man saith to Him: All these have I kept from my youth:² what is still wanting to me?

21. Jesus saith to him: If thou wilt be perfect,³ go sell what thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come, follow Me.

22. And when the young man had heard the word, he went away sad: for he had great possessions.

23. Then Jesus said to His disciples: Verily, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24. And again I say to you: It is easier for a camel to pass through the eye of a needle,⁴ than for a rich man⁵ to enter into the kingdom of heaven.

25. And when they had heard this, the⁶ disciples wondered very much, saying: Who⁷ then can be saved?

rejected by Griesbach and Schott. The Vulgate is conformable to manuscripts and versions. "God" is wanting in some of them. God alone is infinitely good. Our Lord wished to lead the young man to the belief of His divinity. "Because the youth addressed Him," says St. Chrysostom, "as a mere man, a Jewish teacher, He answers him as man."

¹ The commandments are here recited in an abridged form, and without regard to the order in which they are found in the ancient Scripture. Those which regard God are not mentioned, although, of course, they also, as far as they are the expression of the eternal and natural law, must be observed. Exod. xx. 13.

² This young man had passed his youth in innocence. How few can say: "All these have I kept from my youth!"

³ It is a counsel of perfection, not a law—to give all to the poor, and take Christ for our only treasure.

⁴ This was a proverbial expression for an impossibility.

⁵ One who trusts in riches. Mark x. 24.

⁶ G. P. "His." Griesbach and Schott reject it on the authority of manuscripts and versions.

What rich man.

26. And JESUS looking¹ said to them: With men this is impossible: but with God all things are possible.²

27. Then Peter answering,³ said to Him: Behold we have left all things,⁴ and have followed Thee: what therefore shall we have?

28. And JESUS said to them: Verily I say to you, that ye who have followed Me, in the regeneration,⁵ when the Son of man shall sit on the seat of His majesty, ye also shall sit on twelve seats, judging the twelve tribes of Israel.⁶

29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold,⁷ and shall possess life everlasting.

30. And many that are first shall be last, and the last shall be first.⁸

¹ This look of our Redeemer gave peculiar force and tenderness to His words.

² By grace the rich can be preserved from excessive attachment to their wealth, and from its abuse.

³ No question had been put to Peter; but his address to our Lord was a continuation of the conversation.

⁴ St. Jerom well observes: "This was great confidence. Peter was a fisherman, without wealth, procuring his subsistence by his industry: and nevertheless he speaks boldly: We have left all things." St. Chrysostom apostrophises him: "What are all these things, O blessed Peter? The line, the net, the boat, the employment."

⁵ In the new order of things, at the end of time.

⁶ The promise is general, but a condition of faith and devotedness is implied: wherefore Judas is not embraced in the prediction. The apostles partake of the judicial attributes of Christ. They will accompany Him in judgment. Their faith will be an occasion of greater condemnation to the tribes that rejected Him. Their doctrine will be the standard, by which these tribes shall be judged. Judging may also be taken for governing, as the rulers were called judges. The terms are here used to signify glory and honor, as St. Chrysostom teaches.

⁷ Even the consolations which are granted in this life far surpass all the sacrifices made for Christ.

⁸ *Infra* xx. 16. *Mark* x. 31. *Luke* xiii. 30. This is a proverbial expression, which is illustrated by the parable which follows. This verse would read better at the head of the next chapter.

CHAPTER XX.

The parable of the laborers in the vineyard. The ambition of the sons of Zebedee. Christ gives sight to two blind men.

1. The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers for his vineyard.

2. And having agreed with the laborers for a denarius¹ for the day, he sent them into his vineyard.

3. And going out about the third hour,² he saw others standing idle in the market-place.

4. And he said to them: Go ye also into my vineyard, and I will give you what is just.

5. And they went their way. And again he went out about the sixth³ and the ninth⁴ hour, and did in like manner.

6. But about the eleventh⁵ he went out, and found others standing;⁶ and he saith to them: why stand ye here idle all the day?

7. They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard.⁷

¹ This was a Roman coin, which was, however, current in Palestine, when reduced to the condition of a Roman province. I have preferred to retain the Latin name, as no English term expresses its exact value. It is generally valued at seven pence, although some think it to be used for the ordinary day's hire.

² The day was divided by the Jews into twelve unequal parts. The middle point of time between sun-rise and noon, was called the third hour.

³ Noon.

⁴ The middle point of time between noon and sun-set.

⁵ G. P. "hour." Griesbach and Schott, on the authority of the chief manuscripts and versions, prefer the Vulgate reading.

⁶ G. P. "idle." The same critics regard this as an interpolation.

⁷ G. P. "and whatsoever is right, that shall ye receive." These words are wanting in the four chief manuscripts, and in several versions. Schott suspects that they were borrowed from the fourth verse.

8. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first.

9. When therefore they who had come about the eleventh hour, came forward, they received each one a denarius.

10. But when the first also came, they thought that they should receive more: and they also received each one a denarius.

11. And receiving it, they murmured against the householder,

12. Saying: These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the heat.

13. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a denarius?

14. Take what is thine, and go thy way: It is my will also to give to this last even as to thee.¹

15. Or is it not lawful for me to do what I will?² Is thy eye evil,³ because I am good?

16. So shall the last be first, and the first last:⁴ for many are called, but few are chosen.⁵

¹ The drift of the parable is to show that the gentiles by the free call of God, will enjoy equal privileges with the Jews, without injustice, or undue partiality, through divine mercy and goodness. The various stages through which mankind had passed since the creation may be considered as the different hours at which men were sent into the vineyard: the gentiles are called at the eleventh hour. The parable is applied by St. Chrysostom to the different periods of life at which men are effectually called to the divine service.

² G. P. "with mine own." These words are not in the Saxon and Armenian versions, but are not wanting in any Greek manuscript that has yet appeared. They were read by St. Chrysostom.

³ Jealous, envious. The gifts of God are wholly unmerited.

⁴ Supra, xix. 30. Mark x. 31. Luke xiii. 30. "He appears," says St. Chrysostom, "to point to Jews, and also to believers, who were fervent and afterwards became tepid and fell away, whilst others, abandoning vice, went forward in the path of perfection."

⁵ The call of God is general—He gives to all graces at least remotely sufficient for their salvation, but comparatively few correspond with His grace, and obtain glory.

17. And Jesus, as He was going up to Jerusalem, took the twelve disciples apart, and said to them :

18. Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and the scribes, and they will condemn Him to death ;

19. And will deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He will rise again.¹

20. Then came to Him the mother of the sons of Zebedee with her sons, adoring, and asking something of Him.²

21. He said to her : What wilt thou ? She saith to Him : Say that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.³

22. And Jesus answering said : Ye know not what ye ask.⁴ Can ye drink the cup⁵ that I shall drink ?⁶ They say to Him : We can.⁷

23. He saith to them : My cup indeed ye shall drink :⁸ but to sit on My right or left hand, is not Mine to

¹ The minuteness of this prediction shows a full knowledge of all that was to happen.

² Mark x. 35. Prostrating herself in the attitude of a suppliant.

³ She entertained the general opinion, that the Messiah would establish an earthly kingdom, and appear in the splendor of royalty.

⁴ Christ ascribes to the sons the petition made in their behalf by their mother. When they sought places of honor, they knew not the nature of His kingdom.

⁵ The cup was the symbol of affliction. Christ asks them whether they can drink the bitter draught which he is to take.

⁶ G. P. "And to be baptized with the baptism wherewith I am baptized." This addition is wanting in the four chief manuscripts, and in the versions generally. Grotius, Griesbach, Mill and Schott reject it.

⁷ They imagined that they could, not knowing their own weakness.

⁸ G. P. "And be baptized with the baptism that I am baptized with." This addition is rejected by the same critics on the same authority.

give to you,¹ but² to them for whom it has been prepared by My Father.³

24. And the ten hearing it were moved with indignation against the two brethren.

25. But Jesus called them to Him,⁴ and said: Ye know that the princes of the gentiles lord it over them, and they that are the greater exercise power⁵ upon them.

26.⁶ It shall not be so among you: but whosoever will be the greater among you, let him be your waiter.⁷

27. And he that will be first among you, shall be your servant.⁸

28. Even as the Son of man is come not to be served,⁹ but to serve, and to give His life a redemption¹⁰ for¹¹ many.¹²

29. And when they went out from Jericho,¹³ a great multitude followed Him.

30. And behold two blind men, sitting by the way side, heard that Jesus was passing by, and they cried out, saying: O Lord, Thou Son of David, have mercy on us.

31. And the multitude rebuked them, that¹⁴ they should

¹ "To you." This is wanting in the Greek text.

² P. "*It shall be given.*" The insertion of these words in italics, in the Protestant version, is unnecessary, and calculated to mislead the reader. Christ does not deny that He can give the seats of honor, but says that He must give them to those for whom they are prepared by His Father. "For whom," asks St. Chrysostom, "has it been prepared? For such as may become conspicuous for good works. Therefore He did not say: To give is not Mine, but My Father's, lest any one should suppose Him to be powerless and unable to bestow the reward." See also Campbell.

³ Mark x. 41.

⁴ Luke xx. 25.

⁵ The Greek verbs denote abuse of power.

⁶ G. P. "But," rejected by Schott.

⁷ "Serving man." A Catholic.

⁸ Slave.

⁹ Philip. ii. 7. Waited on.

¹⁰ Ransom.

¹¹ In place of.

¹² "Many" does not necessarily imply a limited number, yet the ransom is not effectual for all.

¹³ Mark x. 46. Luke, viii. 35.

¹⁴ G. P. "Because;" Campbell shows this version to be incorrect.

hold their peace. But they cried out the more, saying: O Lord, Thou Son of David, have mercy on us.

32. And Jesus stood and called them, and said: What will ye that I do to you?

33. They say to Him: Lord, that our eyes be opened.

34. And Jesus having compassion on them, touched their eyes. And immediately they saw¹ and followed Him.

CHAPTER XXI.

Christ rides into Jerusalem upon an ass: He casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and scribes.

1. And when they drew nigh to Jerusalem,² and were come to Bethphage, unto Mount Olivet,³ then Jesus sent two disciples,

2. Saying to them: Go ye into the village that is over against you, and immediately you will find an ass tied, and a colt with her: loose and bring them to me.⁴

3. And if any man say any thing to you, say ye, that the Lord hath need of them:⁵ and forthwith he will let them go.

4. Now all this was done that what was spoken by the prophet might be fulfilled, who saith:

5. "Tell ye the daughter of Sion: Behold, thy King

¹ G. P. "Their eyes received sight." Griesbach and Schott reject the words "their eyes," which are wanting in the ancient manuscripts and versions.

² Mark. xi. 1. Luke xix. 29.

³ About six furlongs from Jerusalem.

⁴ Our Lord in giving this order showed His knowledge and authority.

⁵ It is possible, that the owner might be acquainted with Christ: otherwise we must suppose an extraordinary operation of divine power on his heart, in this circumstance. Campbell translates: "'The Master;'" but it is probable that Christ was styled Lord, in the strictest sense, by the apostles and others who believed in Him.

cometh to thee,¹ meek and sitting upon an ass, and a colt the foal of her that is used to the yoke."²

6. And the disciples going did as Jesus commanded them.

7. And they brought the ass and the colt : and laid their garments upon them, and made Him sit thereon.

8. And a very great multitude spread their garments in the way : and others cut boughs from the trees, and strewed them in the way.³

9. And the multitudes that went before and that followed, cried, saying : "Hosanna⁴ to the Son of David : Blessed is he that cometh in the name of the Lord :⁵ Hosanna in the highest."⁶

¹ John xii. 15. We read in Isaiah : "Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion : Behold, thy Saviour cometh." Is. lxii. 11. Zachariah says : "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem ; Behold, thy King will come to thee, the just and Saviour : He is poor, and riding upon an ass, and upon a colt the foal of an ass." Zach. ix. 9. The substance of these two predictions is presented by Matthew in a combined form, and according to the version of the Septuagint. Jerusalem is called daughter of Sion, by a figure familiar with Jewish writers, because Mount Sion, on which the temple was built, was within its precincts.

² It is not probable that Christ used two animals, even successively : but the garments may have been placed on them, to add to the display. Some think that there was only one, which is first called generically, and afterwards specifically, as the Hebrews often repeat the same thing in a different form. This supposition is favored by the fact that the Hebrew and Greek terms corresponding to the first word are the common gender : but the text clearly distinguishes two animals.

³ This was a usual mode of signifying extraordinary respect. When Jehu was anointed king, they put their garments under him. 4 Kings ix. 3.

⁴ "Save, we beseech Thee," or God save. The salutation and prayer are found in Ps. cxvii. 25. "O Lord save me : O Lord give good success. Blessed be He that cometh in the name of the Lord." See also Mark. xi. 10. Luke xix. 38. The Hebrew text of the Psalmist bears a still closer resemblance to the cries of the people. Our Lord Himself quotes other passages which immediately precede. *Infra* v. 42.

⁵ The ambassador of God : Ο ἀρχόμενος was a usual appellation of the Messiah. His divine character was not at once proclaimed, or suspected by the common people.

⁶ Thou who reignest on high, save Him.

10. And when He was come into Jerusalem, the whole city was moved,¹ saying: Who is this?

11. And the people said: This is Jesus the prophet,² from Nazareth of Galilee.

12. And Jesus went into the temple of God,³ and cast out all them that sold and bought in the temple,⁴ and overthrew the tables of the money-changers, and the stalls of them that sold doves:⁵

13. And He saith to them: It is written: "My house shall be called⁶ a house of prayer: but ye have made it a den of thieves."⁷

14. And in the temple the blind and the lame came to Him; and He healed them.

15. And the chief-priests and scribes, seeing the wonderful things which He did, and the children in the temple crying out and saying: "Hosanna to the Son of David;" were moved with indignation;

16. And they said to Him: Hearest thou what these say? And Jesus said to them: Yea; have ye never

¹ Excited.

² The Greek article is emphatic, as St. Jerom observes.

³ Luke xix. 45. This happened on the following day, as appears from Mark xi. 12. 15. St. Chrysostom observes that a similar fact occurred in the early part of the public ministry of our Lord. See John ii. 14.

⁴ St. Jerom remarks: "Among all the miracles which Christ performed, this seems to me the most wonderful, that one man, who at that time was an object of contempt, and so abject that He was afterwards crucified, whilst the Scribes and Pharisees raged against Him, seeing that He ruined their interests, could with a single whip cast forth such a crowd, and upset the tables, and break their chairs in pieces, and do other acts which a numerous army would not have attempted. Something of a heavenly radiance must have beamed from His eyes, and the majesty of the Godhead must have shone forth from His countenance." *In loc.*

⁵ The court-yards connected with the sacred edifice were included under the term temple. In these it was customary to sell the animals usually offered in sacrifice, and the doves which were presented as offerings; as also to exchange Hebrew for Roman money. I have borrowed the term "stalls" from "A Catholic."

⁶ That is: Shall be. Isai lvi. 7. Jerem. vii. 11. Luke xix. 46.

⁷ By frauds in dealing.

read : " Out of the mouth of infants and of sucklings Thou hast drawn praise ?"¹

17. And leaving them, He went out of the city into Bethania, and remained there.

18. And in the morning, returning into the city, He was hungry.²

19. And seeing a fig-tree by the way-side, He came to it, and found nothing on it but leaves only,³ and He saith to it : May fruit never grow⁴ on thee henceforward. And immediately the fig-tree withered away.

20. And the disciples seeing it, wondered, saying : How is it presently withered away !⁵

21. And Jesus answering said to them : Verily I say to you, if ye have faith, and waver not,⁶ ye may not only do this of the fig-tree ;⁷ but even if ye say to this moun-

¹ Lit. " Perfected." Ps. viii. 3.

² Christ, being true man, was capable of hunger ; but He had entire control of His appetite, so that He experienced it only when He thought fit, as is evident from His fast during forty days.

³ Mark xi. 13. This was not surprising, since it was not the season for figs. The examination of the fig-tree, as if in quest of figs, was a significant action. The fig-tree was the symbol of the Jewish nation, which was void of fruit when Christ came to visit it, and drew on itself a curse. Man cannot plead any excuse, if he bear not fruits of grace at all times. " Why was the fig-tree cursed ?" asked Chrysostom : " For the sake of the disciples, that they might entertain confidence. Since He every where bestowed favors and punished no one ; and yet it was proper to give an example of His avenging power, that both the disciples and Jews might learn, that He having it in His power to destroy His crucifiers, yielded Himself up to them."

⁴ Εἰς τὸν αἰῶνα : *for ever*. This curse was to fall on the fruitless nation.

⁵ Mark xi. 20. By this our Lord would show that His judgments are prompt and terrific. He waits with patience for the fruits which man should bring forth : but at length He punishes with dreadful severity. How quickly the Jewish nation withered beneath His curse ! Their temple was destroyed, their land was made desolate.

⁶ All true faith excludes doubt : but there is an extraordinary degree of faith, accompanied with great confidence in God, and miraculous gifts.

⁷ That is, a miracle like that done to the fig-tree.

tain : Raise thyself, and cast thyself into the sea,¹ it shall be done.

22. And all things whatsoever ye shall ask with faith in prayer,² ye shall receive.

23. And when He was come into the temple, as He was teaching, the chief priests and ancients³ of the people came to Him, saying : By what authority dost Thou these things ? and who hath given Thee this authority ?⁴

24. Jesus answering said to them : I also will ask you one word,⁵ which if ye shall tell Me, I will also tell you by what authority I do these things.⁶

25. Whence was the baptism of John ?⁷ From heaven or from men ? But they thought within themselves,⁸ saying :

26. If we say from heaven ; He will say to us : Why then did ye not believe him ? But if we say from men, we are afraid of the multitude ; for all regarded John as a prophet.⁹

27. And answering Jesus they said : We know not.¹⁰ He also said to them : Neither do I tell you by what authority I do these things.

¹ This proverbial expression is not to be pressed literally. It signifies that great miracles can be performed through a lively faith : but this is not to be displayed in works of no utility, the performance of which would partake of idle ostentation. Our Lord Himself never worked miracles for display, but to relieve suffering, or want.

² Supra vii. 7 ; Mark xi. 24 ; 1 John iii. 22. Lit. "believing you shall receive." I have ventured to imitate "A Catholic" in the translation. This promise is absolute in regard to all things appertaining to salvation. Other matters we must ask with submission to the order of divine Providence. Wherever God inspires lively faith, He crowns with success the prayer which proceeds from it.

³ ἀρχιερεῖς καὶ πρεσβυτέραι, members of the public council.

⁴ Mark xi. 28 ; Luke xx. 2.

⁵ Question. .

⁶ It was just to ask a question, on the answer to which depended the solution of the question proposed by them.

⁷ Whence did John derive the rite of baptism ? Who sent and moved him to baptize ?

⁸ Or reasoned among themselves.

⁹ Supra xiv. 5.

¹⁰ This was equivalent to a refusal to declare their sentiment.

28. But what think ye? A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard.

29. And he answering said: "I will not." But afterwards, repenting, he went.

30. And coming to the other,¹ he said in like manner. And he answering said: I go,² sir; and he did not go.

31. Which of the two did the father's will? They say to Him: The first. Jesus saith to them: Verily I say to you, that the tax-gatherers and the harlots will go into the kingdom of God before you.

32. For John came to you in the way of justice,³ and ye did not believe him. But the tax-gatherers and the harlots believed him:⁴ and ye seeing it, did not even afterwards repent, that ye might believe him.⁵

33. Hear ye another parable: There was a⁶ householder who planted a vineyard, and made a hedge round about it,

¹ G. P. "The second." The Vulgate reading is preferred by Griesbach and Schott on the authority of five of the chief manuscripts and the versions generally.

² Lit. "I." No verb is added in the Greek. St. Chrysostom read ἀπερχόμεναι: I go away. Origen read as in the common Greek.

³ Practising great austerity, and preaching penance.

⁴ These are represented by the son who refused to obey, and afterwards complied with his father's will.

⁵ The son who promised obedience, but neglected to comply with the orders of his father, represents the Scribes and Pharisees, who made profession of piety, but failed in its practice. They did not yield to the exhortations of the Baptist. "The two sons," says St. Chrysostom, "represent what took place among Gentiles and Jews. The Gentiles, who had not promised obedience, nor heard the law, practised obedience. The Jews, on the contrary, after they had said: 'We will do and hearken to all things whatsoever the Lord shall say;' did not produce corresponding works."

⁶ Isai. v. 1.; Jerem. ii. 21; Mark xii. 1.; Luke xx. 9. G. P. "A certain." Griesbach and Schott cancel this, which is wanting in all the chief manuscripts, and in the versions generally.

and dug in it a wine-press,¹ and built a tower,² and let it out to husbandmen: and went into a strange country.³

34. And when the time of the fruits⁴ drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof.

35. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned⁵ another.

36. Again he sent other servants more⁶ than the former: and they did to them in like manner.

37. And last of all he sent to them his son, saying: They will reverence my son.

38. But the husbandmen, seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance.

39. And taking him, they cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41. They say to him:⁸ He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42. Jesus saith to them: Have ye never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner: this has been done by the Lord, and it is wonderful in our eyes?⁹

¹ The Greek term strictly means a wine-press, into which the grapes were gathered, to be trampled under foot, in order to extract the juice from them: but it is here used to denote a large vat, or cistern, contiguous to the press, which received the juice.

² This was for pleasure as well as for protection. The approach of robbers could be observed from its summit.

³ Went away, to his own dwelling.

⁴ The vintage.

⁵ Drove off with stones.

⁶ The term may mean more numerous, or perhaps of a higher class.

⁷ *Lit.* "In themselves." *Infra* xxvi. 3; xxvii. 1; John xi. 53.

⁸ This seems to have been said by some one from among the crowd, in reply to the question put by Christ. See Luke xx. 16.

⁹ From Psalm cxvii. 22, our Lord presents a prophetic image of His

43. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.¹

44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.²

45. And when the chief priests and Pharisees had heard his parables, they knew that He spake of them.

46. And seeking to lay hands on Him, they feared the multitudes, because they looked upon Him as a prophet.

CHAPTER XXII.

The parable of the marriage feast: Christ orders the tax to be paid to Cesar: He confutes the Sadducees: declares which is the greatest commandment; and confounds the Pharisees.

1. And Jesus answering,³ spoke again to them in parables, saying:

2. The kingdom of heaven is likened to a king, who made a marriage feast for⁴ his son.

rejection by the chiefs of the people. See Isai. viii. 14. 18; Acts iv. 21; Rom. ix. 33; 1 Pet. ii. 7.

¹ In the parable the dealings of God with the Israelites are exhibited. Israel was His chosen vineyard. His prophets came at various times to demand, in His name, the fruits of virtue; several were rejected, persecuted, and put to death. The Baptist also appeared, and last of all the Son, Christ Himself, who was delivered over to an ignominious death. In punishment of their crimes and of the abuse of grace, the Jews lost their peculiar privileges.

² One who falls on a stone may be considerably hurt: but the injury done to him on whom a heavy stone falls, is much greater. Those who were scandalized at the humble appearance of Christ, were less unhappy than those who, by their violent hostility, drew down divine vengeance.

³ Continuing his discourse.

⁴ Luke xiv. 16; Apoc. xix. 9. This parable exhibits in a striking manner the invitations repeatedly addressed by Almighty God to the

3. And he sent his servants to call them that were invited to the wedding:¹ and they would not come.

4. Again he sent other servants, saying : Tell them that were invited : Behold I have prepared my dinner : my beeves and fatlings are killed, and all things are ready : come ye to the wedding.

5. But they neglected, and went their way, one to his farm, and another to his merchandise.

6. And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.²

8. Then he saith to his servants : The wedding indeed is ready : but they that were invited were not worthy.

9. Go ye therefore into the highways ; and as many as ye shall find, call to the marriage.³

10. And his servants going forth into the ways, gathered together all whom they found, both bad and good ; and the wedding was filled with guests.

Jews, to partake of the blessings of His knowledge and love. The Church is the spouse of Christ, the Son of God, and her earthly state is aptly represented by a nuptial banquet. "Why," asks St. Chrysostom, "is it called a wedding? That you may recognise the kind providence of God, His love for us, the splendor of His institutions, wherein nothing is mournful, or gloomy ; but all things brighten with spiritual joy."

¹ The Jews were specially called, but worldly interests and pursuits prevented their correspondence.

² Their blind frenzy in putting to death the prophets and apostles, nay, Christ Himself, drew on them the severest punishment. In their place the gentiles, whom they were wont to despise, were introduced. "The facts which took place under Vespasian and Titus are here foretold. And because they provoked the Father, by not believing Him, He comes down in vengeance on them. Wherefore the destruction did not happen immediately on the death of Christ, but after forty years, to show His long-suffering, after they had stoned Stephen, cut off James, and treated the apostles with contumely." *St. Chrysostom.*

³ The apostles turned to the gentiles when the Jews rejected the Gospel. Acts xiii. 46.

11. And the king went in to see the guests: and he saw there a man who had not on a wedding garment.¹

12. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent.

13. Then the king said to the waiters: Bind him hand and foot,² and cast him into the exterior darkness: there shall be the weeping and gnashing of teeth.³

14. For many are the called, but few the chosen.⁴

15. Then the Pharisees going, consulted among themselves how to ensnare⁵ Him in speech.

16. And they sent to Him their disciples with the Herodians,⁶ saying: Master, we know that Thou art true,⁷ and teachest the way of God in truth; neither carest Thou for any man: for Thou dost not regard the person of men.⁸

¹ The guests were expected to appear in suitable dress. A robe was provided for them, which they put on before entering the banquet room. This man represents unworthy Christians, who are destitute of divine grace.

² G. P. "And take him away." Schott rejects these words, which are not found in two of the chief manuscripts, nor in the versions generally.

³ "By a metaphor borrowed from the members of our body, the greatness of the torments is shown." St. Jerom. *Supra* viii. 12; xiii. 42. *Infra* xxv. 30.

⁴ This sentence indicates that many are called to the Church who do not obey the call, and that of those who enter the Church, some—nay, many—do not attain to salvation.

⁵ Mark xii. 13; Luke xx. 20. The term is properly applied to laying snares for birds.

⁶ These were, probably, a political party, the supporters of Herod Antipas, who maintained that the tax should be paid to the Roman emperor. St. Jerom and St. Chrysostom call them soldiers of Herod. Latin terminations to names were then customary in Judea, which was subject to the Romans from the time of Pompey. See Joseph. *Ant.* xiv. 4, 4 and 5.

⁷ Sincere, candid.

⁸ This was strictly true, but it was said by them in a deceitful spirit. They complimented Him in order to throw Him off His guard. The question which they meant to propose could not, they imagined, be answered without exciting public indignation, if He favored the tribute, or the jealousy and vengeance of the civil authorities, if He openly opposed it: and they encouraged Him to speak without reserve.

17. Tell us, therefore, what dost Thou think? is it lawful to pay tax¹ to Cesar, or not?²

18. But JESUS knowing their wickedness,³ said: Why do ye tempt me, ye hypocrites?⁴

19. Show Me the coin for the tax. And they offered Him a denarius.

20. And JESUS saith to them: Whose image and inscription is this?

21. They say to Him: Cesar's.⁵ Then He saith to them: Render therefore to Cesar the things that are Cesar's: and to God the things that are God's.⁶

22. And hearing they wondered, and leaving Him, went their way.

23. On that day there came to Him Sadducees, who say there is no resurrection:⁷ and they questioned Him,

24. Saying: Master, Moses said: "If a man die, having no child, his brother shall marry his wife, and raise up issue to his brother."⁸

25. Now there were with us seven brothers: and the first having married a wife, died; and not having issue, left his wife to his brother.

¹ The Latin term *census* occurs in the Greek text, several Latin terms having been introduced by the Romans into the countries dependant on the empire.

² The Pharisees were, probably, the most strenuous opposers of the tax, on the ground of its tendency to sustain idolatrous institutions, or to trammel the people of God.

³ Malice.

⁴ Deceitful men. Christ showed His knowledge of their perverse intentions.

⁵ Tiberius Cesar then occupied the imperial throne. The name Cesar was given to each emperor.

⁶ This answer indirectly established the lawfulness of the tax, but in a way to mitigate the odium of the avowal. The distinction between civil and religious duties was simply but beautifully declared. Rom. xiii. 7.

⁷ Acts xxiii. 6. They were materialists, and denied altogether a future life.

⁸ Deut. xxv. 5. Mark. xii. 19. Luke xx. 28.

26. In-like manner the second, and the third, and so on to the seventh.

27. And last of all the woman died also.

28. In the resurrection,¹ therefore, whose wife of the seven shall she be, for they all had her?

29. And Jesus answering, said to them: Ye err, not knowing the Scriptures, nor the power of God.²

30. For in the resurrection they shall neither marry, nor be given in marriage, but they shall be as the angels of God in heaven.³

31. And concerning the resurrection of the dead, have ye not read that which was spoken by God, saying to you :

32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob?"⁴ He is not the God of the dead, but of the living.

33. And the multitudes hearing it, were in admiration at His doctrine.

34. But the Pharisees hearing that He had silenced the Sadducees, came together :⁵

35. And one of them, a doctor of the law, asked Him, tempting⁶ Him :

36. Master, which is the great commandment in the law ?

37. Jesus said to him : "Thou shalt love the Lord thy

¹ In the future life.

² The question proceeded on the carnal supposition that the matrimonial relations would continue in the future state. This might have been the opinion of some of the Pharisees. The divine power will resuscitate the body in a glorified state, without any of the passions or wants of mortality.

³ The angels are pure spirits, wholly destitute of bodies. The saints will resemble them in their pure and sublime mode of existence in glorified bodies.

⁴ Exod. iii. 6. The quotation is from the books of Moses, which the Sadducees specially venerated. The inference drawn from it by our Lord was, that the departed still live : whence the future resurrection of the body was rendered credible.

⁵ To Christ.

⁶ Mark. xii. 28. Luke x. 25. Trying.

God with thy whole heart, and with thy whole soul, and with thy whole mind."¹

38. This is the greatest and the first² commandment.

39. And the second is like to this : "Thou shalt love thy neighbor as thyself."³

40. On these two commandments the whole law dependeth and the prophets.⁴

41. And the Pharisees being gathered together, Jesus asked them,

42. Saying : What think ye of the Christ? whose son is He? They say to Him : David's.

43. He saith to them : How then doth David in spirit call Him Lord :⁵ saying :

44. "The Lord said to my Lord : sit on My right hand, until I make Thy enemies thy footstool."⁶

45. If then David call Him Lord, how is He his Son ?

46. And no man was able to answer Him a word : neither durst any man from that day forth ask Him any more questions.

¹ Deut. vi. 5.

² G. P. "This is the first and great commandment." Fritzsche, Lachmann, and Schott prefer the Vulgate reading, which is conformable to four of the chief manuscripts, and to the versions generally, and corresponds better with the question. The superlative "greatest" in the text is simply "the great."

³ Lev. xix. 18. Mark. xii. 31.

⁴ G. P. "hang the whole law and the prophets." Fritzsche, Lachmann and Schott adopt the Vulgate reading, on the authority of manuscripts, versions, and Fathers.

⁵ Luke xx. 41.

⁶ Ps. cix. 1. This has reference to the ancient custom of planting the heel on the neck of subjugated enemies.

⁷ It was impossible to explain satisfactorily how so mighty and glorious a king should acknowledge one of his descendants as Lord. The divine nature of Christ can alone account for it : which also shows why He was invited to share with the Father the honors of His throne. "Because He was soon to enter on His passion, He brings forward that prophecy, which openly proclaims Him Lord. Nor did He stop here ; but in order to fill them with terror, he added what follows in the psalm : until I make Thy enemies Thy footstool." St. Chrysostom.

CHAPTER XXIII.

Christ admonishes the people to follow the good doctrine of the Scribes and Pharisees, not their bad examples.

1. Then JESUS spoke to the multitudes and to His disciples,

2. Saying : The scribes and the Pharisees sit¹ on the chair of Moses.²

3. All things, therefore, whatsoever they shall say to you,³ observe ye and do :⁴ but do not according to their works ; for they say, and do not.

4. For they bind heavy and insupportable burdens, and lay them on the shoulders of men : but with a finger of their own they will not move them.⁵

5. And all their works they do to be seen by men. For they make broad their phylacteries,⁶ and enlarge their tufts.⁷

6. And they love the first places at feasts, and the first seats in the synagogues,

7. And salutations in the market-place,⁸ and to be called by men, Rabbi.⁹

¹ The Greek aorist expresses a habit or custom.

² 2 Esdras viii. 4.

³ G. P. "they bid you observe." Fritzsche, Lachmann, and Schott adopt the Vulgate reading, on the authority of manuscripts and versions. and of the Fathers generally.

⁴ "All things, He means, which regulate and improve morals, and harmonize with the laws of the new dispensation, not such things as would throw us back under the yoke of the law." St. Chrysostom.

⁵ Luke xi. 46. Acts xv. 10. This is a striking image of those who are unsparing in their injunctions whilst they neglect to practise what they enjoin.

⁶ Deut. vi. 8. xxii. 12. Scrolls of parchment on which the commandments were written, were worn by those who professed piety, hanging over their foreheads between their eyes. St. Chrysostom remarks that in his time many Christian women wore gospels on their neck.

⁷ Numbers xv. 38. At the corner of their garments.

⁸ In public.

⁹ Mark xii. 39. Luke xi. 43 ; xx. 46. Master, or Doctor. It was the title of doctors of the law.

8. But be not ye called Rabbi.¹ For one is your teacher,² and all ye are brethren.

9. And call none your father upon earth:³ for one is your Father, who is in heaven.

10. Neither be ye called masters:⁴ for one is your Master,⁵ Christ:

11. He that is the greatest among you shall be your servant.

12. And whosoever will exalt himself, shall be humbled; and he that will humble himself, shall be exalted.⁶

13. But wo to you, scribes and Pharisees, hypocrites: because ye shut the kingdom of heaven⁷ against men; for ye yourselves do not enter in, and those that are going in ye suffer not to enter.

14. Wo to you, scribes and Pharisees, hypocrites: be-

¹ James iii. 1. That is, do not seek titles; do not desire to be thus addressed. It is not a prohibition to receive the titles of respect and honor which may be due to station, or learning: but to take pride in them. St. Paul styles himself doctor of nations.

² Magister may be thus rendered. Mill, Bengel, Schott, etc. Critics generally prefer the Greek reading which corresponds to teacher. G. P. "one is your Master, *even* Christ." This last word is expunged by Griesbach and Schott, on the authority of the best manuscripts and versions.

³ Mal. i. 6. Christ does not forbid children to call their father by this affectionate term, since they are commanded to honor their parents. He condemns that extravagant respect for teachers, which led persons blindly to follow their authority. "He does not mean that they should not call him (the parent) so, but he wishes them to know who is strictly to be styled Father." St. Chrysostom. "As there is by nature but one God and one Son, yet others are called sons of God by adoption; so there is one Father and Master, yet others, in a less strict sense, are styled fathers and masters." St. Jerom.

⁴ The Greek term signifies a guide and instructor.

⁵ Christ is our supreme Guide and Teacher: His authority is respected in those whom he has sent.

⁶ Luke xiv. 11; xviii. 14.

⁷ The Church, or heaven itself. The scribes and Pharisees opposed the entrance of others into the Church of Christ; and threw obstacles in the way of their salvation, by their excessive requirements, and bad examples.

cause ye devour¹ the houses of widows, praying long prayers:² for this ye shall receive the greater judgment.³

15. Wo to you, scribes and Pharisees, hypocrites: because ye go round about the sea and the land⁴ to make one proselyte:⁵ and when he is made, ye make him a child of hell⁶ two-fold more than yourselves.

16. Wo to you, blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple,⁷ is bound.⁸

17. Ye foolish and blind: for whether is greater, the gold, or the temple, that halloweth the gold?

18. And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound.⁹

19. Ye blind:¹⁰ for whether is greater, the gift, or the altar, that halloweth the gift?

¹ Mark xii. 40. Luke xx. 47. This expresses their avarice, which taxed heavily the piety of their hosts. They are said to eat them up, on account of their waste and exactions. St. Chrysostom understands it of their gluttony. The substance of widows was wasted entertaining them.

² Prayer and religious exercises, which were protracted to great length, served as a pretext for visiting the houses of widows, who easily shared their wealth with their guests.

³ Condemnation. The sin of avarice was aggravated by the affectation of piety.

⁴ An hyperbolical expression, to signify unwearied exertion.

⁵ Gentiles were admitted to Jewish privileges on submitting to circumcision, and to the law. They were then styled proselytes of justice. Others were proselytes of domicile, who did not assume the same obligations.

⁶ An abandoned sinner: one worthy of hell. The pride and hypocrisy of the Pharisees were added to the vices to which the heathen had been subject. "He reproaches them," says St. Chrysostom, "with neglecting to preserve the proselyte, and not with mere negligence, but perverting him and making him worse by their bad example."

⁷ To swear by the gift, called corban, was considered by the Pharisees a great oath: to swear by the temple was a trifle.

⁸ He is bound to fulfil his oath.

⁹ The like distinction was made. The gift was considered more sacred than the altar.

¹⁰ G. P. "Ye fools and blind." The former epithet has probably

20. He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it :

21. And whosoever shall swear by the temple,¹ sweareth by it, and by Him that dwelleth in it :

22. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

23. Wo to you, scribes and Pharisees, hypocrites : because you tithe mint, and dill,² and cummin, and you have omitted the weightier things of the law, judgment, and mercy, and faith. These things ye ought to have done, and not to leave those undone.³

24. Blind guides, who strain out a gnat, and swallow a camel.⁴

25. Wo to you, scribes and Pharisees, hypocrites : because ye make clean the outside of the cup and of the platter :⁵ but within ye are full of rapine⁶ and uncleanness.⁷

been borrowed from v. 17. It is not found in the Cambridge and two other manuscripts.

¹ Sanctuary, most sacred part of the temple.

² Luke xi. 42. Campbell and Bloomfield remark that anise answers only in sound to the Greek term. These are mere examples of the minuteness with which the Pharisees observed the obligation of paying tithes, since they gave the tenth portion of the most trifling herbs.

³ Christ urges the necessity of practising virtue, without neglecting minor observances.

⁴ This is a proverbial phrase, to signify that they scrupled to do things of no importance, and yet reconciled their consciences to grievous delinquencies. The proverb arose from the custom of straining wine to avoid swallowing gnats, which swarmed in Palestine, especially a species that is bred in wine. A religious feeling may have concurred to cause this straining to be made more carefully.

⁵ This implies a comparison. The Pharisees being wholly intent on preserving appearances, are likened to persons paying great attention to the external cleanliness of the vessels used at their tables, without regarding the contents. "Christ," says St. Chrysostom, "borrowed an example from a matter well known and manifest, the cup and platter."

⁶ G. P. "they are full of extortion and excess." The sense seems to be that the cup and dish were full of things unjustly acquired.

⁷ The last term is *avarice* in St. Chrysostom. The present reading implies intemperance, which is not known to have been a vice of the Pharisees.

26. Thou blind Pharisee, first make clean the inside of the cup and of the platter, that the outside¹ may become clean.²

27. Wo to you, scribes and Pharisees, hypocrites: because ye are like to whitened sepulchres,³ which outwardly appear to men beautiful, but within are full of dead men's bones, and of all corruption.

28. So ye also outwardly indeed appear to men just; but inwardly ye are full of hypocrisy and iniquity.

29. Wo to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just.⁴

30. And say: If we had been in the days of our fathers, we would not have been partakers with them in⁵ the blood of the prophets.

¹ G. P. "Of them." Schott thinks that the Vulgate is the primitive reading.

² St. Chrysostom explains this of the soul and body. We are to attend to the purification of the soul, that our actions may be pleasing to God.

³ It was customary among the Jews to whitewash the tombs annually.

⁴ Wo is not denounced to them for the erection or dedication of the monuments of just men, especially of the prophets, but for the evil dispositions of their hearts, since whilst lamenting the cruelty of their ancestors, they were ready to commit a greater crime, in the death of Christ. *St. Chrysostom* remarks: "He here condemns the disposition with which they built, for it was not for the honor of those who had been slain, but as it were taking pride in their death, and fearful lest the sepulchres falling into ruins with the lapse of time, the fame and memory of so much daring should be obliterated, they built the tombs, erecting splendid fabrics as a kind of trophy, and showing that they gloried in their achievements." *St. Jerom* places the force of his reasoning in the proof that, by their own acknowledgment they were descendants from the murderers of the prophets. "By a most judicious syllogism he shows that they are the sons of murderers." *Bloomfield* remarks that "this honoring of the sepulchres consisted in keeping in repair and beautifying them; also in reciting certain prayers over them, and entreaties to the dead, to intercede with God in their favor."

⁵ Shedding.

31. Wherefore ye are witnesses against yourselves, that ye are the sons of them that killed the prophets.¹

32. Fill ye up then the measure of your fathers.²

33. Ye serpents, brood of vipers,³ how will ye flee from the judgment⁴ of hell?

34. Therefore⁵ behold I send to you prophets, and wise men, and scribes: and some of them ye will put to death and crucify, and some ye will scourge in your synagogues, and persecute⁶ from city to city:

35. That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just,⁷ even unto the blood of Zacharias, the son of Barachias,⁸ whom ye killed⁹ between the temple and the altar.

36. Verily, I say to you, all these things shall come upon this generation.¹⁰

¹ This acknowledgment would not have been to their prejudice, if they were not likely to imitate and surpass them.

² This concession was ironical, as if Christ had said: Since you are so disposed, pursue your determination.

³ Supra iii. 7.

⁴ That is, punishment.

⁵ This is considered here a mere formulary of transition, not implying a reference to what has been said.

⁶ Banish.

⁷ Gen. iv. 8. Hebr. xi. 4.

⁸ This is thought by some to be Zacharias son of Baruch, whose eminent integrity, mock trial, and atrocious murder in the midst of the temple are recorded by Josephus, Jewish War, l. 1, c. 1. Our Lord is supposed to speak prophetically, pointing to him as the last of just men who should fall before vengeance would overtake the guilty city. Many, however, refer it to a past event. II. Par. xxiv. 22.

⁹ The evangelist writing, as Hug conjectures, (Einleitung N. T. 2. th. l. h.), when this murder had recently been accomplished, uses the past tense for the future, which our Lord may have employed: but this seems an arbitrary fancy.

¹⁰ Nations, as well as individuals, are treated by Almighty God with indulgence, until their crimes provoke a severe display of His justice. The punishments which fall on them seem like the result of iniquities which have accumulated during ages; but no injustice is done to those who are punished, since their own crimes rigorously deserve this chastisement; or if any be found innocent, the general calamity may become to them an occasion of merit by patience in suffering.

37. Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not?¹

38. Behold, your house² shall be left to you desolate.

39. For I say to you, ye shall not see Me henceforth³ till ye say: Blessed is he that cometh in the name of the Lord.⁴

CHAPTER XXIV.

Christ foretells the destruction of the temple, and the last judgment.

1. And Jesus having come out of the temple, was going away.⁵ And His disciples came forward to show Him the buildings of the temple.⁶

2. And He⁷ answering said to them: Do ye see⁸ all

¹ Luke xiii. 34. The tender love of Christ is expressed by a familiar and touching similitude. "He weeps over it with the affection of a father." St. Jerom.

² The temple.

³ "He does not mean from that hour, but he includes the whole time up to His crucifixion." St. Chrysostom. Others regard it as an intimation that they should see him no more in the temple.

⁴ The salutation was an acknowledgment of the Messiah. St. Chrysostom observes, that He meant thereby to insinuate His resurrection, after which he would be acknowledged and adored by many.

⁵ Mark xiii. 1. Luke xxi. 5. G. P. "And Jesus went out, and departed from the temple." Schott, on the authority of two of the chief manuscripts, and of many versions, prefers the Vulgate reading.

⁶ Christ having foretold that the temple would be left desolate, the disciples took occasion to invite His attention to the various parts of the splendid structure, as if to plead for its preservation.

⁷ G. P. "Jesus." Fritzsche, Lachmann and Schott omit the name, which is not found in three of the chief manuscripts, or in the versions generally.

⁸ G. P. "See ye not." Fritzsche and Schott reject the negative particle, which is wanting in two of the chief manuscripts, and in the versions.

these things? Verily I say to you there will not be left here a stone upon a stone¹ that will not be destroyed.

3. And when he was sitting on mount Olivet, the disciples came to Him privately, saying: Tell us when will these things be? and what will be the sign of Thy coming,² and of the consummation of the world?³

4. And Jesus answering⁴ said to them: Take heed that no man deceive you:

5. For many will come in My name, saying: I am the Christ: and they will deceive many.

6. And ye will hear of wars and rumors of⁵ wars. See that ye be not troubled: for these things must come to pass, but the end⁶ is not yet.

7. For nation will rise against nation, and kingdom against kingdom; and there will be pestilences, and famines, and earthquakes in places:

8. Now all these are the beginnings of sorrows.

9. Then will they deliver you up to be afflicted,⁷ and put you to death: and ye will be hated by all nations for My name's sake.

10. And then will many be scandalized,⁸ and they will deliver up one another, and hate one another.

¹ Luke xix. 44. This is a strong expression to mark the entire destruction of the temple. It was literally fulfilled, which is the more remarkable inasmuch as the stones of the building were cemented with lead, and fastened with strong iron cramps. Josephus testifies that, but for the towers left for the garrisons, one would not have known that the place had been ever inhabited. *De Bello*, l. vii. 1.

² They probably still looked for a glorious manifestation of Christ, as King and Liberator.

³ "A Catholic" thinks that this has reference to "the expiration of that age." May not the disciples have connected in their minds the establishment of the Messiah's kingdom with the end of the world?

⁴ Ephes. v. 6. Col. ii. 18.

⁵ St. Chrysostom understands this of the wars of the Romans in Judea: 150,000 Jews, according to Josephus, perished in them.

⁶ The end of all things.

⁷ Supra x. 17. Luke xxi. 12. John xv. 20; xvi. 2.

⁸ Led into temptation and induced to apostatize from the faith.

11. And many false prophets will rise, and they will seduce many.

12. And because iniquity hath abounded, the charity of many will grow cold.

13. But he that will persevere to the end, he shall be saved.

14. And this gospel of the kingdom¹ shall be preached in the whole world,² for a testimony to all nations, and then will the consummation³ come.

15. When therefore ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place:⁴ let him that readeth understand.⁵

16. Then let them that are in Judea flee to the mountains:⁶

¹ The good tidings concerning the reign of the Messiah.

² The gospel was preached generally throughout the Roman empire and known world, even before the destruction of Jerusalem. The letter of St. Paul to the Colossians, which was written before the Jewish war, testifies to its diffusion. Col. i. 6. 23.

³ The accomplishment of the things that regarded Judea—the destruction of Jerusalem: “After the gospel was preached everywhere throughout the world, Jerusalem was destroyed, that the ungrateful people might have no shadow of excuse: for, seeing His power everywhere triumphant and pervading the world, almost instantaneously, what pardon can they expect while they remain ungrateful?” St. Chrysostom.

⁴ Mark xiii. 14; Luke xxi. 20; Daniel ix. 27. The zealots, who took possession of the temple, and made it the theatre of strife, and literally a human slaughter house, did that which was abominable, and the forerunner of desolation. The image of Cesar was also placed there by Pilate, and an equestrian statue of Hadrian was erected on the site.

⁵ Hug (Einleitung, ii. Th. 1. H. § 5) thinks that the evangelist penned these last chapters when the temple was already in possession of the zealots; and that he therefore directs attention to the prophecy of our Lord as literally fulfilled under the eyes of his readers. The general opinion, however, supposes this gospel to have been written several years previously.

⁶ This counsel is given, according to Hug, by the evangelist; because the Romans having already occupied Galilee, and being about to advance on Judea, the necessity for flight was manifest, and the opportunity still remained. Even after Cestius, governor of Syria, had advanced to the walls of Jerusalem, which he could have easily carried by a vigorous

17. And let not him that is on the house-top,¹ come down to take any thing out of his house.

18. And let not him that is in the field, go back to take his coat.

19. And wo² to them that are with child and give suck in those days.

20. But pray that your flight be not in the winter,³ or on the sabbath.⁴

21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.⁵

22. And unless those days had been shortened, no flesh⁶ would be saved: but for the sake of the elect those days shall be shortened.

23. Then⁷ if any man shall say to you: Lo! here is the Christ; or there: do not believe.

assault, he drew off his men suddenly, and contrary to all reason quitted the siege. Joseph. Jew. War. l. ii. ch. xxiv. The Christians fled to Mount Libanus and Pella.

¹ The roofs in Palestine being low and flat, it was no unusual thing for persons to be on them, especially as the climate was mild. To signify the pressing nature of the danger, and the necessity of immediate flight, the person who happens to be on the roof is warned not to enter the house to pack up his moveables, but to flee without delay. The stairs by which they descended were outside, with an outlet into an entrance hall, or gateway issuing into the street.

² Wo is to them on account of their inability to flee, and their exposure to suffering. See Joseph. A. xiv. 13. 17.

³ Lest the inclemency of the weather, and the bad state of the roads, increase the difficulties and sufferings.

⁴ Acts i. 12. Religious scruples might prevent flight.

⁵ The sufferings of the Jews during the siege of Jerusalem and on the taking of the city, are described by Josephus the Jew in a manner to show that this prophecy was fulfilled. Jos. B. v. 10. 5.

⁶ No man, none of the Jewish people, would have survived, unless God had decreed that a remnant should escape. "They were spared on account of the Christians, His elect." St. Chrysostom. The wicked are sometimes spared on account of a small number of good men.

⁷ Mark xiii. 21; Luke xvii. 23. St. Chrysostom thinks that this is the point of transition from the description of the destruction of Jerusalem to that of the end of time. St. Jerom observes, that whilst the city

24. For false Christs,¹ and false prophets, will arise, and they will show² great signs and wonders, inasmuch as to deceive (if possible) even the elect.

25. Behold, I have told it to you beforehand.

26. If therefore they shall say to you: Behold, He is in the desert; go ye not out: Behold, in the closets,³ believe not.

27. For as lightning cometh out of the east, and appeareth even unto the west, so will also the coming of the Son of man be.⁴

28. Wheresoever the body⁵ shall be, there will the eagles also be gathered together.⁶

29. And immediately after⁷ the tribulation of those days.

was besieged by the Romans there were three factions within it, following false pretenders; but he also prefers to explain the text about the end of the world. The connecting particle does not, according to Scriptural usage, necessarily determine the subject of this verse to be immediately connected with what precedes.

¹ Josephus mentions Theudas and others who gave themselves out as the Messiah. See Antiq. xx. 6.

² They will perform acts apparently miraculous. It may be that God will suffer them to do wonders, by demoniac agency; but He will give sufficient manifestations of His power in favor of truth, to prevent the deception of those who seek Him with all their heart.

³ Places of concealment.

⁴ The second coming of Christ will be like the lightning flash. His visitation of the Jews in the destruction of Jerusalem may also be compared to lightning. His wrath came suddenly on them, and whilst His power was felt, His person was invisible. The lightning has scarcely appeared when it vanishes.

⁵ Carcase. Luke xvii. 37.

⁶ This is a proverbial expression. The bird meant is thought to be the *vultur barbatus*, which is like the eagle. The force of the phrase is this, that as birds of this species gather quickly to consume a carcase, so the Romans, whose ensign was the eagle, will suddenly come on Jerusalem to destroy it.

⁷ The signs in the heavens are considered by many as poetic imagery of great calamities (compare Isaiah xiii. 10; xxxiv. 4; Ezech. xxxii. 7; Joel ii. 10; iii. 15), such as were endured in the destruction of the city, the connexion between this verse and the preceding being clearly marked: but the language points so strongly to the end of time, that it seems necessary to admit, that Christ, in describing the approaching ruin, had the last catastrophe in view, and presented its type. Mark xiii. 24; Luke xxi. 25.

the sun will be darkened,¹ and the moon will not give her light,² and the stars will fall from heaven;³ and the powers of heaven⁴ will be moved:

30. And then will appear the sign of the Son of man⁵ in heaven: and then will all the tribes of the earth mourn:⁶ and they will see the Son of man coming in the clouds of heaven with great power and majesty.⁷

31. And He will send His angels with a trumpet, and a great voice:⁸ and they will gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them.

32. And from the fig-tree⁹ learn a parable: when the branch thereof is already tender, and the leaves come forth,¹⁰ ye know that summer is nigh:

¹ This may be understood of an eclipse of the sun.

² The moon is opaque. Her light is but the reflection of the solar rays.

³ This is understood of "globules of sulphureous and inflammable matter, which burn, shine, and seem to fall from heaven, and are commonly called falling stars." *Bloomfield*.

⁴ The celestial bodies generally. The motion predicted is of an extraordinary kind, but more in appearance than in reality. Extraordinary phenomena will be seen.

⁵ "That is," says Chrysostom, "the cross brighter than the sun."

⁶ Terrified and stricken with remorse, they will weep. Many of the Jews, under the pressure of their calamities, may have repented: all of them must have mourned over their evils. At the end of time the nations of the earth will mourn for the crimes committed against Christ.

⁷ Apoc. i. 7. There was a manifestation of Christ when punishment fell on the perfidious nation, and His gospel spread throughout the world. He will appear visibly in the heavens with great power and majesty, when He will come to judge the world.

⁸ 1 Cor. xv. 52; 1 Thess. iv. 15. With a loud-sounding trumpet. The Jews were called to their assemblies by the sound of trumpets. The angels gather together the chosen children of God. The sound of the trumpet is a figurative expression.

⁹ Fig-trees, as well as olives, were on mount Olivet.

¹⁰ G. P. "and putteth forth leaves." Fritzsche, Lachmann, and Schott prefer the Vulgate reading, which is conformable to five ancient manuscripts, and to several versions.

33. So ye also, when ye shall see all these things, know ye that it is nigh, at the doors.¹

34. Verily I say to you, that this generation² shall not pass, till all these things be done.

35. Heaven and earth will pass away, but my words will not pass away.

36. But of that day and hour no one knoweth, no, not the angels of heaven, but the³ Father alone.⁴

37. And as in the days of Noe⁵ so also will the coming of the Son of man be.

38. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark.

39. And they knew not till the flood came, and took them all away, so also will the coming of the Son of man be.

40. Then two⁶ shall be in the field: one will be taken,⁷ the other will be left.

¹ A familiar similitude to signify that it is at hand.

² Mark xiii. 31. What regarded the destruction of Jerusalem was accomplished in about forty years. The other events which were typified by it, are to take place at the end of time. St. Chrysostom observes that these prophecies were not mentioned by St. John, lest he should appear to frame them in accordance with the events which preceded the writing of his gospel: the other evangelists wrote before their accomplishment.

³ G. P. "My." The pronoun is rejected by Griesbach.

⁴ The Father alone is said to know the day of judgment, because it is not revealed. The Son, as His messenger to men, does not know it: The divine attribute of Omniscience is His equally as His Father's, and as man, His knowledge, although not absolutely infinite, far exceeds the knowledge of all mere creatures. "In Him are hidden all the treasures of wisdom and knowledge." Col. ii. 3. "After His resurrection being questioned by the apostles about that day. He answered more clearly: 'It is not for you to know the times or moments which the Father hath put in His own power.' Acts i. 7. In saying: 'it is not for you to know,' He shows that He Himself knows, but that it is not expedient for the apostles to know, that being uncertain when the Judge will come, they may daily live as if they were to be judged on the next day." St. Jerom, *in loc.*

⁵ Gen. vii. 7. Luke xvii. 26.

⁶ Men.

⁷ To be carried away as a prisoner.

41. Two women shall be grinding at the mill :¹ one will be taken, and the other will be left.

42. Watch ye, therefore, because ye know not at what hour your Lord will come.

43. But this know ye, that if the master of the house knew at what hour the thief would come,² he would certainly watch, and would not suffer his house to be broken open.

44. Wherefore be ye also ready, because at what hour ye know not the Son of man will come.

45. Who, thinkest thou, is a faithful and wise servant,³ whom his lord hath appointed over his family, to give them food in season ?

46. Blessed is that servant,⁴ whom when his lord shall come, he will find so doing.

47. Verily, I say to you, he will place him over all his goods.⁵

48. But if that wicked servant shall say in his heart: My lord tarrieth to come.

49. And shall begin to strike his⁶ fellow-servants, and shall eat and drink⁷ with drunkards :

50. The lord of that servant will come on a day that he hopeth not, and at an hour that he knoweth not :

51. And will separate him,⁸ and appoint his portion with hypocrites. There shall be the weeping and the gnashing of teeth.⁹

¹ Hand-mills, consisting of two stones, were turned by female servants. Captives were employed in this way. Exod. xi. 5.

² Mark xiii. 33. Luke xii. 39.

³ A dispenser.

⁴ Apoc. xvi. 15.

⁵ Make him procurator, or steward.

⁶ The pronoun is wanting in the common Greek. It is put in Italics in the Protestant version. Griesbach receives it on the authority of four chief manuscripts, and the versions generally.

⁷ G. P. "to eat and drink." Griesbach and Schott adopt the Vulgate reading, on the authority of many manuscripts and versions.

⁸ The Greek term signifies to cut in twain; it may be used for severe flagellation.

⁹ Supra xiii. 42. Infra xxv. 30.

CHAPTER XXV.

The parable of the ten virgins, and of the talents : the description of the last judgment.

1. Then¹ will the kingdom of heaven² be like to ten virgins,³ who, taking their lamps, went out to the meeting of the bridegroom and the bride.⁴

2. And five of them were foolish,⁵ and five wise.⁶

3. But the five foolish,⁷ having taken their lamps, did not take oil with them.

4. But the wise took oil in their vessels with the lamps.

5. And the bridegroom tarrying, they all slumbered and slept.

6. And at midnight a cry was raised. Behold, the bridegroom cometh ; go ye forth to meet him,⁸

7. Then all those virgins arose, and trimmed their lamps

8. And the foolish said to the wise : Give us of your oil. for our lamps are gone out.

¹ At the end of time.

² The Church.

³ This appears to have been the usual number of attendants on the bride in Judea.

⁴ No mention is made of the bride in this place, in the common Greek, nor was there in the copy used by St. Chrysostom. It is, however, found in three Greek manuscripts, one of which is that of Cambridge, and also in the Syriac, Armenian, and Saxon versions. It was customary for the attendants of the bride to go forth with her a short distance to meet the bridegroom, who came accompanied by young men, to take her to his house. I have borrowed the translation given above from "a Catholic," in order to reconcile the Vulgate reading with the usage.

⁵ Careless.

⁶ Attentive. G. P. inverts the order, but ancient manuscripts and versions support the Vulgate reading, which is adopted by Schott.

⁷ G. P. "They that were foolish." Schott prefers the Vulgate reading.

⁸ They did not leave the house until the approach of the bridegroom was announced. As he had not come so soon as expected, they had been overcome by sleep.

9.¹ The wise answered, saying :² Lest perhaps there be not enough for us and for you ; go ye rather to them that sell, and buy for yourselves.

10. Now whilst they went to buy, the bridegroom came, and they that were ready, went in with him to the wedding,³ and the door was shut.

11. But at last the other virgins also came, saying : Sir, Sir,⁴ open to us.

12. But he answering said : Verily, I say to you, I know you not :

13. Watch ye, therefore, because ye know not the day, nor the hour.⁵

14. For even as a man going into a far country,⁶ called his servants, and delivered his goods to them.⁷

15. And to one he gave five talents and to another two, and to another one, to every one according to his respective ability :⁸ and immediately he went on his journey.

16. And he that had received the five talents, went and traded with the same, and gained⁹ other five.¹⁰

¹ G. P. "But." It is wanting in most manuscripts as Schott testifies.

² P. "Not so." The negation is implied, but there is much delicacy in its suppression.

³ To his house.

⁴ They used the customary mode of address.

⁵ Mark xiii. 33. G. P. "wherein the Son of man cometh." This is not found in the best manuscripts and versions. Schott rejects it. The exhortation has special reference to the coming of Christ in vengeance against Jerusalem ; but it may be applied generally to His coming to judge each one at the moment of death.

⁶ Luke xix. 12. The similitude or application is not expressed. The Son of man is like to a man going, &c.

⁷ It was customary in the East to entrust even slaves with the management of some money, or goods, to stimulate and reward their industry.

⁸ According to his capacity and merit.

⁹ G. P. "made them." This reading is preferred by Griesbach and Schott ; but the Vulgate is conformable to five of the chief manuscripts, and to the versions generally.

¹⁰ G. P. "talents." This word is rejected by these critics. It is not found in two of the chief manuscripts, nor in the chief versions.

17. And in like manner he that had received the two, gained other two.

18. But he that had received the one, going his way digged into the earth, and hid the money of his lord.

19. But after a long time the lord of those servants came, and held a reckoning with them.

20. And he that had received the five talents, coming brought other five talents, saying : Lord, thou didst deliver to me five talents, behold I have gained other five over and above.

21. His lord said to him : Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things ; enter thou into the joy of thy lord.¹

22. And he also that had received the two talents came and said : Lord, thou didst deliver to me two talents : behold I have gained other two.

23. His lord said to him : Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy lord.

24. But he that had received the one talent, came and said : Lord, I know that thou art a hard man ; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.²

25. And being afraid, I went and hid thy talent in the earth ; behold, here thou hast that which is thine.

26. And his lord answering, said to him : Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed :

¹ Some think that this is an invitation to a banquet in token of approbation. It may have been expressed in these terms to lead us to the consideration of the higher rewards of virtue in the kingdom of God.

² This language is bold, and conveys the idea of injustice ; but the terms may bear a less offensive interpretation, since it can hardly be thought that a slave would dare make open reproaches to his master.

27. Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.¹

28. Take ye away therefore the talent from him, and give it to him that hath the ten talents.

29. For to every one that hath, shall be given, and he shall abound : but from him that hath not,² that also which he seemeth to have shall be taken away.³

30. And cast ye out the unprofitable servant into the exterior darkness : there shall be the weeping and the gnashing of teeth.

31. And when the Son of man shall come in His majesty, and all the⁴ angels with Him ; then shall He sit upon the seat of His majesty :

32. And all the nations will be gathered together before Him,⁵ and He will separate them one from another, as the shepherd separateth the sheep from the goats :⁶

¹ The mention of usury in this parable shows that the custom of taking it prevailed ; but it does not necessarily imply approbation of the usage. The reasoning of the master is like that of a worldly man anxious to increase his wealth. Such circumstances are often introduced into parables incidentally ; the main object being to convey some truth which is illustrated by the general drift of the narrative. "The exhibition of works is the usury of preaching," says St. Chrysostom.

² Who has no increase.

³ By this our Lord insinuated that the Jews would be deprived of their privileges as the chosen people, because they did not use them properly. The same economy of divine grace is observed in regard to individuals.

⁴ G. P. "holy." This epithet is omitted by Griesbach and Schott, conformably to three chief manuscripts, the versions generally, and the Greek and Latin Fathers.

⁵ This description is not to be too closely pressed. Our Lord gives us a view of the general judgment of all mankind in a manner suited to our weak conceptions. It is not, however, safe easily to depart from any of the circumstances, which, even if metaphorical, serve to convey sublime truths.

⁶ The nations of the earth are but as sheep, or goats, in the sight of the sovereign Judge. The goat is the type of the lascivious and profane : the sheep of the docile and gentle.

33. And He will set the sheep on His right hand, but the goats on His left.¹

34. Then will the king say² to them that will be on His right hand: Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world.³

35. For I was hungry, and ye gave Me to eat:⁴ I was thirsty, and ye gave Me to drink: I was a stranger, and ye harbored Me:

36. Naked, and ye covered Me; sick, and ye visited Me: I was in prison, and ye came to Me.

37. Then will the just answer Him,⁵ saying: Lord, when did we see Thee hungry, and did feed Thee; thirsty, and did give Thee drink?

38. And when did we see Thee a stranger, and did harbor Thee? or naked, and did cover Thee?

39. Or when did we see Thee sick, or in prison, and did come to Thee?

40. And the King answering, will say to them: Verily I say to you, as long as ye did it to one of these My least brethren, ye did it to Me.

41. Then He will say to them also that will be on His left hand: Depart from Me,⁶ ye cursed,⁷ into the ever-

¹ The left was considered as of bad omen.

² It is not likely that speech will be addressed to the congregated millions: but the manifestation of the glory that awaits the elect is like the invitation of Christ.

³ From eternity God decreed the salvation of those who would obey and love Him.

⁴ Isai. lviii. 7. Ezech. xviii. 7. 16. Eccle. vii. 39. These acts of beneficent charity are specified as the causes of glory. They are given by way of example, since other virtuous acts are also meritorious.

⁵ The reflection of the just within their own conscience may be represented in this way.

⁶ Ps. vi. 9. Supra vii. 23. Luke xiii. 27. The wicked are banished from the divine presence.

⁷ They will be accursed of God by reason of their crimes. God hates none of His creatures: He rejoices to bestow blessings: but the wicked provoke His vengeance, and are therefore styled objects of malediction.

lasting¹ fire² which was prepared for the devil and his angels.³

42. For I was hungry, and ye gave Me not to eat: I was thirsty, and ye gave Me not to drink.

43. I was a stranger, and ye did not harbor Me: naked, and ye did not cover Me: sick, and in prison, and ye did not visit Me.⁴

44. Then they also will answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?

45. Then He will answer them, saying: Verily I say to you, as long as ye did it not to one of these least, neither did ye do it to Me.⁵

46. And these shall go into everlasting punishment:⁶ but the just into life everlasting.

¹ The punishment of the wicked is constantly spoken of as perpetual. There is nothing in the various passages which treat of it, which warrants the belief that it will have an end. The term consequently retains its entire force.

² The scriptures constantly speak of future punishment as by fire, which, however, will be vastly different from the element wherewith we are familiar.

³ Hell was prepared for the rebel angels. We can form no conception of the manner in which spirits are tormented. St. Augustin says: "Why should we not say that even incorporeal spirits can suffer the punishment of material fire, in true, although wonderful ways, since the souls of men, which doubtless are incorporeal, are now confined within the members of the body, and will hereafter be indissolubly reunited with their bodies? *L. xxi. de civ. Dei. c. x.*

⁴ This enumeration is made to give us to understand that the omission of works of beneficence is grievously sinful, and a sufficient cause of condemnation. In like manner the omission of other duties, as well as the perpetration of acts against the divine law, or other law which has a divine sanction, will draw down the sentence of the judge.

⁵ The guilt of neglecting the poor is aggravated by their relation to Christ, who espouses their cause, and identifies Himself with them.

⁶ The punishment and the reward will be equally eternal. Daniel xii. 2. John v. 29.

CHAPTER XXVI.

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord: His treatment in the house of Caiphas.

1. And it came to pass, when Jesus had ended all these words, He said to His disciples :

2. Ye know¹ that after two days will be the passover, and the Son of man will be² delivered up to be crucified.

3. Then were gathered together the chief-priests³ and ancients of the people into the court of the high-priest, who was called Caiphas :

4. And they consulted together, that they might apprehend Jesus by stratagem,⁴ and put Him to death.

5. But they said : Not on the festival, lest perhaps there be a tumult among the people.⁵

6. And when Jesus was in Bethania, in the house of Simon the leper,⁶

7. There came to Him a woman⁷ having an alabaster-

¹ Mark xiv. 1. Luke xxii. 1. The apostles knew that the passover which was celebrated in memory of the departure of the Israelites from Egypt, was at hand. Our Lord now tells them that at that time He will be put to the ignominious death of the cross. The calmness with which He foretold it, shows the readiness with which he embraced it.

² P. "is betrayed." The present tense is a Hebraism for the future.

³ G. P. "and the scribes." These words are wanting in four notable manuscripts and in several ancient versions.

⁴ By stratagem, secretly.

⁵ This consideration was disregarded when Judas undertook to deliver Him into their hands.

⁶ Mark xiv. 3. John xi. 2; xii. 1. He was so called because he had been afflicted with leprosy.

⁷ St. Chrysostom takes her to be Mary the sister of Lazarus : but distinguishes her from the sinful woman mentioned by St. Luke vii. 36. If the same fact be recorded by St. Matthew and St. John, as appears certain, it is here related out of place, since St. John states that it was six days before the passover. St. Jerom observes : " Let no one imagine that the woman who poured the ointment on His head is the same as

box¹ of precious ointment, and she poured it on His head, as He was at table.

8. And the² disciples seeing it, were indignant,³ saying : To what purpose is this waste ?

9. For this⁴ might have been sold for much, and given to poor.⁵

10. And Jesus knowing it, said to them : Why do ye trouble this woman ? for she hath wrought a good work upon Me.

11. For the poor ye have always with you : but Me ye have not always.

12. For in pouring this ointment upon My Body she hath done it for My burial.⁶

13. Verily I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told in memory of her.⁷

14. Then one of the twelve,⁸ who was called Judas Iscariot, went to the chief priests,

she who anointed His feet : for this one washed them with her tears and wiped with her hair, and is plainly styled a harlot : but nothing of the kind is recorded of the other : neither could a harlot be at once worthy to touch the head of our Lord."

¹ A vial for holding balsam.

² G. P. "His." Griesbach and Schott suspect this to be an interpolation. It is wanting in three of the principal manuscripts, and in several versions.

³ Judas murmured. It is usual in Scripture to ascribe to several the act of one of the number. The other apostles, or some of them, may have concurred in his views, although from a different motive.

⁴ G. P. "ointment." Griesbach and Schott cancel this as an interpolation : it is not found in four of the principal manuscripts, nor in the ancient versions.

⁵ G. P. "the." The article is wanting in the best manuscripts and versions. The same critics reject it.

⁶ As it were embalming the body, by anticipation. Gen. l. 2. Sept.

⁷ Two splendid prophecies are here combined : the general diffusion of the gospel, and the perpetual remembrance of this fact. "Observe," says St. Jerom, "His knowledge of future events, since two days before His sufferings and death He knows that His gospel will be preached throughout the whole world."

⁸ Mark xiv. 10. Luke xxii. 3.

15. And said to them: What will ye give me, and I will deliver Him to you? But they assigned him thirty pieces of silver.¹

16. And thenceforth he sought an opportunity to deliver Him up.

17. And on the first day of unleavened bread² the disciples came to Jesus saying: ³ Where wilt Thou that we prepare for Thee to eat the passover?

18. But JESUS said: Go ye into the city to a certain man,⁴ and say to him: The Master⁵ saith: My time is near at hand;⁶ with thee⁷ I make the passover with My disciples.

19. And the disciples did as Jesus ordered them, and they prepared the passover.

20. But when it was evening⁸ He sat down with His twelve disciples.

21. And whilst they were eating, He said: Verily, I say to you, that one of you is about to betray Me.⁹

¹ The value of thirty shekels is estimated at about eighteen dollars. Although money was then comparatively rare, it was an extremely small sum to put on the life of any man, especially of one so distinguished.

² Mark xiv. 20. Luke xxii. 7. The azymes, as it is called from the Greek term. During seven days, unleavened bread was used in memory of the departure from Egypt, which was so hurried that the Israelites took with them the dough whilst it was kneading. Exod. xii. 15.

³ G. P. "unto him." Schott, after Fritzsche and Lachmann, cancels the Greek pronoun, which these words represent. It is wanting in four of the chief manuscripts, and in the versions generally.

⁴ The man was to be discovered by following a man, whom they would meet with a pail of water on his head. Mark xiv. 13. It was usual to carry about water, as it was scarce, and to be procured only in certain places. Our Lord chose to direct them in this way, that His knowledge might be manifested. He may have specified the name of the man, although the evangelist confined himself to a general designation.

⁵ The Teacher. The man must have been acquainted with our Lord.

⁶ The time of His sufferings and death.

⁷ In thy house

⁸ The passover was immolated after sunset, when the feast commenced. The family banquet on the victim ensued.

⁹ The term means to deliver me up; but as it was a betrayal, I have not changed the common translation. Christ, in this respect, manifested His knowledge of the secret design of Judas. See John xiii. 21.

22. And they being very much troubled, began every one¹ to say:² Is it I, Lord?

23. But He answering said: He that dippeth his hand with Me in the dish,³ he will betray Me.

24. The Son of man indeed goeth, as it is written of Him:⁴ but wo to that man by whom the Son of man will be betrayed:⁵ it were better for that man if he had not been born.

25. And Judas that betrayed Him, answering said: Is it I, Rabbi?⁶ He saith to him: Thou hast said it.⁷

26. And whilst they were at supper,⁸ Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take and eat: This is My Body.

27. And taking the chalice, He gave thanks, and gave to them saying: Drink ye all of this.⁹

¹ G. P. "of them." The pronoun is wanting in four of the chief manuscripts and some versions. Schott suspects it to be an interpolation.

² G. P. "unto him." The pronoun is not found in the celebrated Cambridge manuscript. Schott views it in the same light.

³ Christ refers to this act as one of familiarity and friendship. The same circumstance was prophetically pointed out by David to show the base ingratitude and perfidy of the traitor. Ps. liv. 15. Although our Lord immediately handed something from the dish to Judas, the act was not adverted to by the others.

⁴ As it was prophesied and decreed

⁵ The treachery was his own act, proceeding from his malice and avarice.

⁶ The boldness of this question is astonishing.

⁷ This is equivalent to yes.

⁸ 1 Cor. xi. 23.

⁹ On occasion of the Paschal sacrifice a loaf of bread was broken in pieces, and distributed among those who ate of the lamb, and a bowl of wine, after thanks had been given, and a blessing invoked by the chief person at table was given around, that all might partake of it. This custom afforded occasion to our Lord to institute the Eucharistic mystery; which, however, He carefully distinguished from the ordinary usage. From St. Luke it appears that He first conformed to the established custom, in connexion with the Paschal supper, and then proceeded to institute the Eucharist. The words: "Drink ye all of this," are referred by St. Luke to the ordinary wine-bowl. Luke xxii. 17.

28. For THIS IS MY BLOOD¹ of the New Testament² which shall be shed³ for many⁴ unto remission of sins.

29. And I say to you I shall not drink henceforth of this fruit of the vine⁵ until that day when I will drink it new with you in the kingdom of My Father.⁶

30. And after a hymn,⁷ they went out unto mount Olivet.⁸

31. Then JESUS saith to them: All of you will suffer scandal in Me⁹ this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed."¹⁰

32. But after I shall be risen again, I will go before you into Galilee.¹¹

¹ The Greek article is equivalent to an emphatic repetition of the noun: "the blood."

² The blood by which the new covenant is sealed.

³ The present participle is in the text. The Hebrews often express the future in this way. *Supra* v. 2. *Infra* v. 45.

⁴ Many may embrace all, or may be understood of those who actually receive pardon.

⁵ St. Luke refers this to the ordinary wine-bowl, of which St. Matthew makes no mention. It may be taken generally for all the wine used on the occasion, of which a portion was applied to sacramental purposes. This might be called the fruit of the vine, because it was originally such, and still retained the appearances of wine, although by its consecration it became the blood of Christ.

⁶ Christ meant to assure them, that He would be no longer with them in convivial society. After His resurrection He ate and drank with them; which may be considered the fulfilment of this declaration; that renovated state being, as it were, the kingdom of His Father. In glory He tastes a new wine, the spiritual delights with which He inebriates His servants. The scriptural allusions to future bliss under the image of a banquet are frequent.

⁷ ὑμνήσαντες. "Having sung a hymn."

⁸ Where not long before Christ predicted the approaching calamities.

⁹ You will be exposed to temptation, betrayed into doubt, dismayed and disconcerted in regard to Me. Mark xiv. 27. John xvi. 32. "A Catholic" renders it, "will find Me a stumbling-block."

¹⁰ The text is found in Zacharias xiii. 7. Grotius considers it a proverbial form of speech, which Christ applies to Himself: but the manner of quoting it implies that it was prophetic.

¹¹ This was the place especially where Christ wished His disciples to await Him. Mark xiv. 28. John xvi. 7.

33. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized.¹

34. Jesus said to him: Verily I say to thee, that this night before the cock crow,² thou wilt deny Me thrice;³

35. Peter saith to Him: Yea, though I should die with Thee,⁴ I will not deny Thee. And in like manner spake all the disciples.

36. Then Jesus came with them into a country place⁵ which is called Gethsemani:⁶ and He said to His⁷ disciples: Sit ye here till I go yonder, and pray.⁸

37. And taking with Him Peter and the two sons of Zebedee,⁹ He began to grow sorrowful and to be sad.¹⁰

¹ Be led to abandon thee. St. Jerom observes: "This is not rashness, or falsehood, but it is the faith of Peter the apostle, and his ardent affection for his Saviour Lord."

² It is alleged by modern Jews that cocks were not kept in the city of Jerusalem, but this statement is controverted. Even if admitted, it does not interfere with the prediction, since in the silence of night the cock-crow might be heard from an elevated situation, scarcely four hundred paces distant from the city-walls. Besides, whatever may have been the usage of the Jews, the Romans may have had cocks in coops, in the city itself. The second crowing was usually styled the time of cock-crowing. "Hence St. Mark says: Before the cock crow twice." Mark xiv. 30. John xiii. 30.

³ Luke xxii. 33.

⁴ "Peter spoke in the ardor of faith: the Saviour, as God, knew what would take place." St. Jerom.

⁵ A grange or farm.

⁶ This word is interpreted by St. Jerom "a very rich valley." Moderns render it: "*oil-presses*." The name was given it probably because there were oil-presses there.

⁷ G. P. "the."

⁸ Our Lord wished to teach, by example, that prayer should be employed to prepare for impending sufferings. He needed it not.

⁹ These three had been witnesses of His glory on the mount, and were now to witness His deep humiliation.

¹⁰ He delivered Himself up to sorrow. No passion could control Him; but He was pleased to submit to human feelings, according as He judged it expedient for our salvation. It was important that the reality of His sufferings should be placed beyond all doubt, since heretics called Phantasiasts were to arise, teaching that Christ had assumed only the semblance of our nature. The Greek terms denote extreme grief verging

38. Then He saith to them: My soul is sorrowful even unto death: stay ye here, and watch with Me.¹

39. And going a little further, He fell upon His face,² praying, and saying: My Father, if it be possible,³ let this chalice⁴ pass from Me.⁵ Nevertheless, not as I will, but as Thou.⁶

40. And he cometh to His disciples, and findeth them asleep, and He saith to Peter: So, could ye not watch with Me one hour?

41. Watch ye and pray, that ye enter not into temptation.⁸ The spirit indeed is willing,⁹ but the flesh weak.

42. Again the second time, He went and prayed, saying: My Father, if this cup may not pass away, but I must drink it, Thy will be done.¹⁰

on the extinction of life. "He was sorrowful," remarks St. Jerom, 'not through a dread of suffering, since He had come for the purpose of suffering, and had rebuked Peter's timidity, but He grieved for the wretched Judas, and the scandal of all the apostles, and the destruction of unhappy Jerusalem.'

¹ He needed not their aid; but He wished them to be witnesses of His agony.

² This was the usual posture of suppliants. It denoted the entire humiliation of the soul in the presence of the Divine Majesty. Christ, as man, humbled Himself before the Godhead.

³ That is, if it be consistent with the divine counsels. Christ knew that it was not: but the expression served to show that His prayer was qualified by this condition.

⁴ The cup is frequently the emblem of suffering a bitter draught.

⁵ Christ made this petition, to show the repugnance of His human nature to sufferings.

⁶ The will of the Father and of the Son is the same; but Christ, as man, has a human will, which, as far as the sensitive feeling was concerned, shrunk from suffering, although, by a free and deliberate act, it embraced and even desired it. "What in the person of man He had rejected with trepidation, He embraces as the Son of God. Let not this be done which I ask from human feeling, but that for which I willingly came on earth." St. Jerom.

⁷ It appears that He remained a considerable time in prayer.

⁸ The trial to which their faith was soon to be exposed.

⁹ The protestations of Peter and the other apostles were sincere: but they knew not their own weakness. "Peter was so oppressed with grief, that he could not resist sleep." St. Jerom.

¹⁰ The second prayer is more simply an expression of resignation.

43. And he cometh again, and findeth¹ them sleeping : for their eyes were heavy.

44. And leaving them, He went again : and prayed the third time, saying the self-same speech.²

45. Then He cometh to His disciples, and saith to them : Sleep ye now, and take your rest :³ behold, the hour is at hand, and the Son of man shall be delivered into the hands of sinners.

46. Rise, let us go : behold, he that will betray Me is at hand.

47. While He was yet speaking,⁴ behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs,⁵ sent from the chief priests and the ancients of the people.

48. And he that betrayed Him, gave them a sign, saying : Whomsoever I shall kiss, that is He ; hold Him fast.⁶

49. And forthwith coming to Jesus, he said : Hail,⁷ Rabbi. And he kissed Him.

50. And JESUS said to him : Friend,⁸ for what art thou

¹ G. P. "Came and found." This reading, in the judgment of Schott, was borrowed from Mark xiv. 40.

² When feeling is intense, the expression is generally simple. The repetition of it denotes vehemence. "He alone prays for all, as He alone suffers for all." St. Jerom.

³ This is said reproachingly, and as it were, ironically.

⁴ Mark. xiv. 43. Luke xxii. 47. John xviii. 3.

⁵ This was certainly not a Roman company. The weapons suit a tumultuary gathering, or the officers of the Jewish tribunals. It is probable that many private individuals were associated on this occasion with the ordinary officers, and sent by the priests and members of the Sanhedrim.

⁶ The multitude may not have known what their leaders, with Judas, well knew, that JESUS was to be arrested. As the fame of His wonders was widely spread, some of them might have hesitated to join in the attempt to arrest Him, had they been previously informed. In the darkness of night, those who knew His person may not have at once recognised Him.

⁷ That is, "Peace."

⁸ The Greek term means : "companion." It contains an allusion to the familiarity which had been allowed to the traitor. Christ asks Him the object of his approach in the guise of friendship ; showing by the question that his perfidious design lay open to Him.

come?¹ Then they came up, and laid hands on Jesus, and held Him.²

51. And behold one of those with Jesus,³ stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear.⁴

52. Then Jesus saith to him: Put up again thy sword into its place: for all that take up the sword, shall perish by the sword.⁵

53. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels?⁶

54. How, then, shall the Scripture be fulfilled; that so it must be done?⁷

55. In that same hour Jesus said to the multitudes: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat⁸ among you daily teaching in the temple, and ye did not lay hands on Me.

56. Now all this was done, that the Scriptures of the

¹ "ἀπέλ" is wrongly translated *ades* by Erasmus and Schmid. The Vulgate has correctly rendered it *venisti*." Bloomfield.

² Christ submitted to be bound, after He had shown His divine power, by causing the soldiers to fall back on the ground, on his avowing Himself. None could bind Him against His will.

³ The evangelist uses circumlocution, not choosing to designate Peter, who might still be exposed to the vengeance of some one. St. John gives his name, ch. xviii. 20, as also the name of the servant, Malchus.

⁴ The ear was hanging by the skin, since Jesus healed it by His touch.

⁵ Gen. ix. 6. Apoc. xiii. 10. A proverb expressive of the danger and guilt of using deadly weapons, which may be understood in various ways: Those who use them are liable to meet death in conflict. Those who use them against the public authority, draw down on themselves a sentence of death. All who use them against justice shall, sooner or later, meet with punishment.

⁶ Instead of twelve disciples to protect Him, Christ could have had twelve legions of blessed spirits. A legion contained 6,000. Twelve legions mean an indefinite number.

⁷ Isai. liii. 10. In order to fulfil prophecy, Christ yielded Himself up. "He shows His readiness to suffer, since the prophets would have spoken in vain, had not the Lord by His sufferings proved the truth of their predictions." St. Jerom.

⁸ As teachers were wont to do.

prophets might be fulfilled, that so it must be done.¹ Then, the disciples all leaving Him, fled.²

57. But they³ holding Jesus, led Him to Caiphas,⁴ the high-priest, where the scribes and the ancients were assembled.

58. And Peter followed Him afar off, even to the court⁵ of the high-priest. And going in, he sat with the servants,⁶ that he might see the end.⁷

59. And the chief priests,⁸ and the whole council sought false testimony⁹ against Jesus, that they might put Him to death :

60. And they found none,¹⁰ although many false witnesses had come forward.¹¹ And last of all there came two false witnesses :

¹ *Thir. iv. 20.* This appears to be the observation of the evangelist, but founded on what Christ Himself said. *Mark xiv. 49.*

² *Mark xiv. 50.* All fled in the first consternation. Peter and John soon recovered from the fright, so far as to venture to follow Him to the tribunals.

³ The crowd. *Luke xxii. 54.*

⁴ It appears from *St. John* that Christ was first led to the house of Annas, the father-in-law of Caiphas, to whom He was thence sent. *John xviii. 13. 24.* This first visit, being entirely informal and extra-judicial, is passed over by *St. Matthew*. Annas, or Ananus, had been removed from the high priesthood by the emperor Tiberius. Caiphas, after three others, succeeded to the office, and retained it during the procuratorship of Gratus and Pilate.

⁵ The yard enclosed within the walls of his dwelling.

⁶ This was usual. Persons whom business or curiosity drew to the tribunal, often loitered among the servants.

⁷ The issue or result.

⁸ *G. P.* "And elders." *Griesbach* and *Schott* think these words should be omitted. They are wanting in three of the chief manuscripts and in several versions.

⁹ They knew that Christ had done nothing against the laws ; but being resolved on accomplishing His ruin, they sought out men, who, by perjury, might procure His conviction. It does not ordinarily become a tribunal to seek witnesses, even of facts, since it betrays an eagerness for the conviction of culprits, which is not easily combined with judicial impartiality ; but how atrocious was it to seek false witnesses !

¹⁰ They did not find the false testimony such as they had sought, namely, plausible and consistent.

¹¹ Whose testimony was irrelevant, trivial, or contradictory. *G. P.*

61. And they said : This man said, I am able to destroy the temple of God, and after three days to rebuild it.¹

62. And the high-priest rising up, said to Him : Answerest Thou nothing to the things which these testify against Thee ?

63. But Jesus held His peace.² And the high-priest said to Him : I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God.³

64. Jesus saith to him : Thou hast said it.⁴ But⁵ I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God,⁶ and coming in the clouds of heaven.⁷

65. Then the high-priest rent his garments,⁸ saying : He hath blasphemed :⁹ what further need have we

"they found none." This repetition is rejected by Griesbach and Schott on the authority of some manuscripts.

¹ Christ had said, that if His enemies should destroy the temple of His body, He would raise it up in three days. John ii. 19. The false witnesses swore, that he had asserted His power to overthrow the Jewish temple, and to build it up again.

² Nothing having been proved, since the evidence was manifestly unworthy of credit, our Lord judged it unnecessary to reply, especially as the trial itself was a mockery of justice. His silence was not contemptuous, but highly significant. It was useless to reply, when no attention would be paid to the defence.

³ The high-priest, abandoning the testimony as worthless, seeks to elicit a confession from Christ Himself. To force it, he makes use of the most solemn adjuration, and questions Him on the weightiest point, whether he claimed to be the Messiah, nay, the Son of God.

⁴ This was a Jewish mode of affirmation, not unknown to the Greeks.

⁵ This conjunction here is equivalent to And.

⁶ This means God displaying His majesty.

⁷ Supra xvi. 27 ; Rom. xiv. 10 ; 1 Thess. iv. 15. This will be accomplished in the last judgment.

⁸ This act was a usual signification of horror and grief.

⁹ It could not have been deemed blasphemy to put Himself forward as the Messiah, since the office of Messiah was commended by the prophets, and public expectation was directed to His coming. Neither could it appear blasphemy to call Himself the Son of God, in the sense in which the just, or even the eminent servants of God, the prophets, or high functionaries, are so styled. The appellation as used by the priest in his interrogatory, and as assented to by Christ, must have implied a claim to divine honors, in virtue of an ineffable generation.

of witnesses? Behold, now ye have heard the¹ blasphemy:

66. What think ye?² But they answering said: He is worthy of death.³

67. Then they spat in His face, and buffeted Him;⁴ and some struck His face with the palms of their hands,⁵

68. Saying: Prophecy⁶ to us, O Christ, who is he that struck Thee?

69. But Peter sat without in the court;⁷ and there came to him a servant-maid saying: Thou also wast with Jesus the Galilean.

70. But he denied it before all, saying: I know not what thou sayest.

71. And as he went out of the gate,⁸ another maid saw him, and she saith to those who were there: This man also was with Jesus of Nazareth.

72. And again he denied with an oath,⁹ that I know not the man.

¹ G. P. "his." The pronoun is wanting in four chief manuscripts, and several versions. Griesbach and Schott retain it.

² The high-priest exhibits nothing of the calmness of judicial inquiry. He gives vent to his feelings, and having declared his own judgment, he appeals to those around him, not so much to ask their opinion, as to demand their adhesion.

³ The Sanhedrim had no longer the absolute power of life and death: but they expressed their judgment that he was guilty of blasphemy, which the Mosaic law punished with death. Lev. xxiv. 16. Their sentence could not be put in execution without the concurrence of the Roman governor: wherefore they sought pretexts for accusing Him before the civil tribunal.

⁴ Isai. l. 6; Mark xiv. 65. Struck Him with the clenched fist. "He shall give the cheek to him that striketh Him: He shall be filled with reproaches." Lament. iii. 30.

⁵ Having first blindfolded Him.

⁶ Declare to us, as from prophetic inspiration—divine to us.

⁷ Luke xxii. 55; John xviii. 17. The court-yard was in the middle of the building, whence Peter is said to have entered inside: v. 58, whilst here he is said to have sat without.

⁸ A sense of his danger, rather than a feeling of remorse, led him to move from the court. Before he had succeeded in getting away, he was again challenged as a follower of Christ.

⁹ Saying.

73. And after a little while they that stood by, came and said to Peter: Surely thou also art one of them, for even thy speech¹ doth discover thee.

74. Then he began to curse² and to swear that he knew not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which He had said:³ Before the cock crow, thou wilt deny Me thrice. And going forth he wept bitterly.⁴

CHAPTER XXVII.

The continuation of the history of the passion of Christ. His death and burial.

1. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death.⁵

2. And having bound Him, they brought Him, and delivered Him to Pontius Pilate, the governor.⁶

3. Then Judas, who betrayed Him, seeing that He was

¹ The Galileans had a peculiar accent, and other peculiarities of speech.

² To invoke vengeance on himself, if he spoke not what was true.

³ G. P. "Unto him." This is wanting in three of the chief manuscripts, and in some versions. Schott rejects it.

⁴ "He goeth forth from the assembly of the wicked to wash away with bitter tears the stain of his timorous denial." St. Jerom.

⁵ The counsel of Caiaphas was followed by a larger assembly held early in the morning, to devise means for ensuring the death of Christ: or probably the evangelist here resumes the narrative of the proceedings against Christ, by stating the result of the trial before Caiaphas, which was followed by measures adopted and put in execution at early dawn. The ordinary hours of judicial proceedings were not regarded in this exciting case. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

⁶ Pontius Pilate governed Judea as a province of the Roman empire. It ranked only as a lesser province, and its *procurator* was subordinate to the President of Syria; but he exercised proconsular authority, with power of life and death. See Joseph. A. 8. 1. 1, & B. 2. 7. 1.

condemned, repenting,¹ brought back the thirty pieces of silver to the chief priests and ancients,

4. Saying : I have sinned by betraying just² blood. But they said : What is that to us ? Look thou to it.

5. And casting down in the temple the pieces of silver, he departed ; and he went and hanged himself with a halter.³

6. But the chief priests having taken the pieces of silver, said : It is not lawful to put them into the corbona,⁴ because it is the price of blood.

7. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers.⁵

8. For this cause that field was called haceldama,⁶ that is, the field of blood, even to this day.

9. Then was fulfilled that which was spoken by Jeremiah⁷ the prophet, who saith : " And they took the thirty pieces of silver, the price of Him that was appraised of the children of Israel.

10. And they gave them for the potter's field, as the Lord commanded me."

¹ Not in a salutary manner.

² G. P. "innocent." Schott prefers this reading.

³ The Greek term is thus rendered by the Vulgate. From the Greek of Acts i. 18, it appears that he fell to the ground on his belly, and his bowels gushed out. The two statements are perfectly reconcilable, if we suppose that whilst still alive he fell from on high against a rock.

⁴ The treasury for offerings

⁵ The field being already used for supplying potters with clay, had sunk in value, and was purchased for this small sum.

⁶ This name is not in the Greek. Some suppose it to have been inserted by copyists, because found in the Acts i. 19.

⁷ The text is not found in Jeremiah, but in Zachariah, who says : " They weighed for my wages thirty pieces of silver. And the Lord said to me : Cast it to the statuary, a handsome price that I was prized at by them. And I took the thirty pieces of silver ; and I cast them into the house of the Lord to the statuary." Zaoh. xi. 12. Some think that Matthew wrote simply : " the prophet ;" without specifying any name, as no name is given in the Syriac version, and in some ancient Latin man-

11. And Jesus stood before the governor,¹ and the governor asked Him, saying: Art Thou the king of the Jews?² Jesus saith to him: Thou sayest it.³

12. And when He was accused by the chief priests and ancients, He made no answer.

13. Then Pilate saith to Him: Dost Thou not hear how many things they testify against Thee?⁴

14. And He answered not a word,⁵ so that the governor wondered exceedingly.⁶

15. Now upon the solemn day,⁷ the governor was accustomed to release to the people one prisoner, whomsoever they would.

16. And he had then a notorious prisoner, who was called Barabbas.

17. They therefore being gathered together, Pilate said: Whom will ye that I release to you, Barabbas,⁸ or Jesus, who is called Christ?⁹

uscripts, and that Jeremiah was inserted by mistake. Others maintain that Jeremiah is the proper reading: "for Mede has proved that the four last chapters of *Zachariah* were written by *Jeremiah*; and Dr. Owen says that this is a fact known among the Jews." *Bloomfield*.—St. Jerom is of opinion that this testimony is quoted after the usual manner of the prophets and evangelists, who neglecting the order of the words, quote the sense only of the Old Testament for proof.

¹ As one arraigned for trial.

² The governor, without awaiting proofs, demands the confession of the charge. Mark xv. 2; Luke xxiii. 3; John xviii. 33.

³ This, as noted above, is a Hebrew form of affirmation.

⁴ Pilate himself felt that their charges were groundless; but he affected to give them weight, in order to elicit a reply.

⁵ Christ answered no point of accusation.

⁶ Pilate was astonished that Christ made no effort to defend Himself, and was so tranquil in circumstances so perilous.

⁷ The paschal solemnity.

⁸ Origen says that Barabbas was also named Jesus, on which account Pilate designated him as son of Abbas, and distinguished our Lord as called the Messiah. Some old versions and manuscripts support this opinion.

⁹ Pilate hoped by an appeal to their generous feelings to induce them to relent, and to grant as an act of clemency, what they would refuse to justice.

18. For he knew that they had delivered Him up through envy.¹

19. And as he was sitting in the place of judgment,² his wife sent to him, saying: Have thou nothing to do with that just man: for I have suffered much this day in a dream an account of Him.³

20. But the chief priests and ancients persuaded the people that they should ask Barabbas, and destroy⁴ Jesus.

21. And the governor answering said to them: Which of the two will ye to be released to you? But they said: Barabbas.

22. Pilate saith to them: What then shall I do with Jesus who is called Christ? They all say:⁵ Let Him be crucified.⁶

23. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified.⁷

24. And Pilate seeing that he did no good, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look ye to it.⁸

¹ The iniquity of the prosecution was manifest, but the weak governor durst not directly oppose it, or openly avow his knowledge of the motives of the leaders.

² "A tribunal, or *suggestus*, raised several steps, and often formed of stone, sometimes marble, on which the seat or throne of the president, when exercising judgment, was placed. This was always *sub dio*." Bloomfield.

³ Dreams are ordinarily but plays of imagination: sometimes, however, they have supernatural characters which challenge attention. God was pleased to use these means to give to Pilate a warning not to yield to the unjust wishes of the Jews.

⁴ Seek his death. Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.

⁵ G. P. "unto him." The pronoun is wanting in the chief manuscripts and versions, and is rejected by Griesbach and Schott.

⁶ This is an incredible excess of human ingratitude and perfidy.

⁷ The shouts of an infuriate mob take the place of reason and justice.

⁸ This significant act could not exempt the weak governor from the

25. And the whole people answering, said: His blood be upon us, and upon our children.¹

26. Then he released unto them Barabbas, and having scourged Jesus,² he delivered Him to them to be crucified.

27. Then the soldiers of the governor taking Jesus into the hall,³ gathered together unto him the whole band:⁴

28. And stripping Him, they put a scarlet cloak⁵ about Him.

29. And plating a crown of thorns,⁶ they put it upon His head, and a reed in His right hand. And bowing the

guilt of sanctioning by the authority of his office, the death of Christ. "Pilate indeed," observes St. Ambrose, "washed his hands, but he did not thereby wash away the guilt of his actions: for a judge should yield neither to public odium, nor to fear, when the blood of an innocent man is in question." *In Lucam* l. x. n. 100.

¹ This awful cry has drawn after it manifest and enduring vengeance.

² Flagellation was anciently a part of the process, employed, like the torture, to force a confession: but in this instance it appears to have been designed to induce the multitude to relent, by satisfying their rage in some degree. "The *flagella*," says Bloomfield, "were extremely sharp, mostly interwoven with sheep-bones, sometimes composed of ox-nerves, and hence termed by Horace, *Sat. i. 3. 119*, horrible." The Roman laws, as St. Jerom informs us, prescribed flagellation before crucifixion.

³ Mark xv. 16. Ps. xxi. 17. The *pretorium*, or governor's hall of audience. There was an open court in the midst of it. It had been Herod's palace.

⁴ The band or *cohort* was the tenth part of a legion, and consisted of from 525 to 600, or 1000 men. The cohort in Jerusalem during the Passover was large.

⁵ "A kind of round cloak, which was confined on the right shoulder by a clasp, so as only to cover the left side of the body, and over which the other vestments were worn. It was used by captains, and other officers, and even by the privates.—The *saga* of the generals were made of a superior kind of wool, and were twice dyed in scarlet; the *paludamenta* of emperors were purple.—The prætor's soldiers, therefore, put on Jesus a shabby and worn-out cloak belonging to a general, or principal officer, for the purpose of mockery, when they heard from the Jews that He had called Himself their king." *Bloomfield*. Mark and John style the color purple, but this is often used to denote a dazzling red.

⁶ John xix. 2. It cannot be ascertained what kind of prickly shrub was used for this purpose. Mockery, rather than torture, seems to have been designed.

knee before Him, they mocked Him, saying: Hail, king of the Jews.

30. And spitting upon Him, they took the reed, and struck His head.

31. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

32. And going out, they found a man of Cyrene,¹ named Simon: him they forced² to take up His cross.³

33. And they came to the place that is called Golgotha,⁴ which is the place of Calvary.

34. And they gave Him to drink wine⁵ mingled with gall.⁶ And when He had tasted, He would not drink.⁷

35. And after they had crucified Him,⁸ they divided His

¹ A Jewish colony had settled at Cyrene, in Africa, in the time of Ptolomæus Lagus. This man was probably born there, or at least derived his origin from it. Mark xv. 21. Luke xxiii. 26.

² The term here employed is generally used to signify "pressing" by public authority.

³ The cross was, in the first instance, put upon the shoulders of our Lord Himself, as it was customary for the convict to carry the instrument of his punishment. Fear to lose their victim, before their vengeance had been sated, led the persecutors to transfer the burden to this stranger. Some think that Simon only aided in carrying the cross.

⁴ Mark xv. 22. Luke xxiii. 33. John xix. 17. Golgotha in Chaldee signifies a skull. This name seems to have been given to the hill, from the fact that the skulls of criminals were strewed there. It is outside Jerusalem.

⁵ The Greek term signifies a very inferior kind of wine, of an acid taste. P. "vinegar." Four of the chief manuscripts and many ancient versions read "wine."

⁶ The term is explained of wormwood, which was mixed with the wine to correct its acidity. The potion was usually given to persons about to endure a painful death, in order to render them less sensible to their torments. The Greek term denotes its bitterness, without determining its nature.

⁷ Christ would not accept this slight alleviation of His sufferings.

⁸ The crucifixion was usually performed by lifting up the culprit on the cross, or making him mount on it by the aid of a step-ladder, or leap upon it, as it was not generally high, the feet of the sufferer being only about three feet from the ground. The body was sustained by a piece of wood, on which he sat, or rode, and the hands were nailed to the ex-

garments,¹ casting lots, that what was spoken by the prophet might be fulfilled, who saith : They divided My garments among them : and upon My vesture they cast lots !²

36. And they sat and watched Him.³

37. And they put over His head His cause⁴ in writing :
THIS IS JESUS THE KING OF THE JEWS.⁵

38. Then were crucified with Him two robbers : one on the right hand, and one on the left.

39. And they that passed by, blasphemed Him, wagging their heads,⁶

40. And saying : Vah, Thou that destroyest the temple of God, and in three days dost rebuild it, save Thy own self : if Thou be the Son of God, come down from the cross.

41. In like manner also the chief-priests with the scribes and ancients, mocking, said :

42. He saved others ; Himself He cannot save : if He be the King of Israel, let Him now come down from the cross, and we will believe Him.⁷

43. He trusted in God : let Him now deliver Him, if He love⁸ Him : for He said : I am the Son of God.

tremities of the transverse piece of wood. The feet were usually tied, but those of our Redeemer were pierced with nails. The cross was of the form of the Greek letter T.

¹ Mark xv. 24. Luke xxiii. 34. John xix. 23. The body was entirely exposed.

² Ps. xxi. 19. The event corresponded with the prophecy. In many manuscripts and versions the prophecy is not here cited. Schott conjectures that it is borrowed from John xix. 24.

³ To prevent His being taken down by His friends.

⁴ The charge for which He suffered.

⁵ The inscription described Him as He represented Himself. Divine Providence so ordained that He should be declared the King of the Jews, even on the instrument of His death.

⁶ This exactly corresponded with the prophecy : " All they that saw Me laughed Me to scorn : they have spoken with the lips, and wagged the head." Ps. xxi. 8.

⁷ Our Lord had given sufficient evidences of His divine power. He remained on the cross, to consummate the work of our redemption.

⁸ The Greek term corresponds with the Hebrew verb, which means *to take delight in*. The Psalmist had said in the language of the scorers : " He hoped in the Lord, let Him deliver Him : let Him save Him, seeing

44. And the robbers also, that were crucified with Him, reproached Him¹ in like manner.

45. Now from the sixth hour² there was darkness over the whole earth,³ until the ninth hour.⁴

46. And about the ninth hour, Jesus cried out with a loud voice,⁵ saying: Eli, Eli, lamma sabachtani?⁶ that is. My God, My God, why hast Thou forsaken Me?⁷

He delighteth in Him." Ps. xxi. 9. In the book of Wisdom the impious are represented as deriding the just man: "He boasteth that he hath the knowledge of God, and calleth himself the Son of God—and glorieth that he hath God for his father.—If he be the true Son of God, He will defend Him, and will deliver Him from the hands of His enemies. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience. Let us condemn him to a most shameful death." Wisdom ii. 13. 16. 18. 19. 20. It is hard to limit all this to an ordinary just man. The divine object of prophecy bursts forth from under the veil.

¹ St. Jerom and St. Chrysostom think that in the commencement both blasphemed. St. Ambrose concurs in this conjecture, but proves that the plural number is often used in reference to the act of an individual, so that the text may be here so understood.

² Noon.

³ Land. It is disputed whether this must be restricted to Judea, which is sometimes designated by the same terms in Greek. The darkness could not have been an eclipse of the sun, since it was the full-moon, when the sun is in the opposite side of the heavens. It was evidently a preternatural obscuration, produced by divine interposition. St. Jerom refers to Amos viii. 9. "And it shall come to pass in that day, saith the Lord God, that the sun shall go down in mid-day, and I will make the earth dark in the day of light."

⁴ About three o'clock P. M.

⁵ This was preternatural. The voice of the dying is extremely feeble, especially after great suffering and exhaustion.

⁶ The words are in the language then spoken in Judea, which is called Aramaic, Syro-Chaldaic, or Hebrew Chaldeo-Syriac. The words in the Psalmist are: Eli, Eli, lamma azabthani. Ps. xxi. 2.

⁷ This vehement appeal was intended to awake our attention to the cause of the mysterious abandonment of Christ to His enemies. The Father so far forsook Him, as to leave Him in their hands, to be tormented and put to death: and although Christ well knew the cause, He asks it, that the reality and depth of His sufferings may be known, and their cause diligently examined by His followers. Conscious to Himself of no fault, He addresses the Father, as if inquiring into an unknown cause, which we should seek to discover. This was not an expression

47. And some that stood there and heard, said: This man calleth Elias.¹

48. And immediately one of them running took a sponge, and soaked it in vinegar, and put it on a reed, and gave him to drink.²

49. And the others said: Hold, let us see whether Elias will come to deliver Him.³

50. And Jesus again crying with a loud voice,⁴ yielded up the ghost.⁵

51. And behold the veil of the temple was rent in two, from the top even to the bottom,⁶ and the earth quaked, and the rocks were rent.⁷

52. And the graves were opened, and many bodies⁸ of the saints, who had slept, arose.⁹

53. And coming out of the tombs, after his resurrection,¹⁰ they came into the holy city, and appeared to many.

54. Now the centurion, and they who were with Him guarding Jesus,¹¹ having seen the earthquake, and the

of despair, since it was followed by the resignation of His soul into the hands of His Father.

¹ This may have been a wilful perversion of the words of Christ by some one who mocked His appeal to God. The similarity of sound afforded occasion to this untimely play on words. — It was an opinion among the Jews, that Elias sometimes appeared to deliver men from death. St. Jerom conjectures that the Roman soldiers mistook the words.

² Christ had said: "I thirst;" as St. John informs us, xix. 28, which led to this act.

³ His enemies were unwilling that the slightest relief should be afforded to Christ, of whose possible deliverance by Elias they spoke with bitter irony.

⁴ The words which He then uttered were: Father, into Thy hands I commend My spirit." Luke xxiii. 46.

⁵ This is a usual expression for expiring.

⁶ It was sixty feet long and extremely thick. 2 Par. iii. 14.

⁷ The concurrence of these extraordinary events could not be considered fortuitous. Stupendous fissures still remain in the rocks.

⁸ The bodies were re-animated.

⁹ The graves were thrown open at the death of Christ, but the dead arose only after His resurrection: since He is the first-born of the dead.

¹⁰ The evangelist mentions by anticipation the resurrection of Christ.

¹¹ Lest His body should be taken away by His followers.

things that took place, were greatly terrified, saying: Indeed this was the Son of God.¹

55. And there were there many women afar off, who had followed Jesus from Galilee, ministering to Him:²

56. Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedec.

57. And when it was evening,³ there came a certain rich man of Arimathea, named Joseph, who himself also was a disciple of Jesus.

58. He went to Pilate, and asked the body of Jesus.⁴ Then Pilate commanded that the body should be delivered up.

59. And Joseph taking the body, wrapt it up in a clean linen cloth.⁵

60. And laid it in his own new monument, which he had hewn out in a rock.⁶ And he rolled a great stone to the door of the monument and went his way.

61. And there were there Mary Magdalen and the other Mary, sitting over against the sepulchre.

62. And the next day, which followed the day of prepa-

¹ Campbell supposes that the Centurion spoke as a polytheist: This was certainly "the Son of a God;" but there is far more reason to believe that he was convinced by the wonders which he witnessed that Christ was such as He was commonly known to have proclaimed Himself, namely, *Son of God*. The omission of the definite article, both before son, and God, is not a sufficient ground for giving either term an indefinite sense, since it is sometimes omitted where the meaning is definite, although scarcely ever inserted where the meaning is indefinite, as Campbell acknowledges.

² They rendered to our Lord all kind offices, supplying and preparing His food, and otherwise attending to all His wants.

³ Mark xv. 42. Luke xxiii. 50. John xix. 38.

⁴ The bodies of crucified persons were usually left unburied. It was a favor to deliver them to the friends.

⁵ The *shroud* was a winding sheet.

⁶ The sepulchres were chambers, or caves in the side of rocks.

ration,¹ the chief priests and the Pharisees came together to Pilate,²

63. Saying: Sir, we have remembered that that impostor, while He was yet alive, said: After three days I will rise again.³

64. Command, therefore, the sepulchre to be guarded until the third day: lest perhaps His disciples come,⁴ and steal Him away, and say to the people: 'He is risen from the dead;' and the last error will be worse than the first.

65. Pilate said to them: Ye have a guard:⁵ guard it as ye know.

66. And they departing, made the sepulchre sure,⁶ sealing the stone,⁷ and setting guards.⁸

CHAPTER XXVIII.

The resurrection of Christ. His commission to His disciples.

1. And at the end of the Sabbath,⁹ when it began to

¹ The *parasceve* or preparation for the sabbath was Friday. On that day the meat was dressed for the day following.

² Although this Sabbath was the most solemn in the year, on account of the concurrence of the passover, they did not scruple to apply to Pilate to take measures of precaution, lest the report of the resurrection of Christ should be circulated with success. The application was made at the commencement of the sabbath, that is, at sunset on Friday, which is here called the morrow, or day after *parasceve*.

³ This is a remarkable proof that Christ foretold His resurrection in terms not easily mistaken.

⁴ G. P. "by night." Griesbach and Schott cancel this on the authority of many manuscripts and versions.

⁵ This means, you can take a guard.

⁶ They doubtless examined it, in order to ascertain that the body was still there.

⁷ This was done by affixing a seal to ropes drawn around the sepulchre. The seal was probably of the Roman governor.

⁸ The guards were Romans.

⁹ Mark xvi. 1. John xx. 11. That is, after the Sabbath.

dawn towards the first day of the week, Mary Magdalen and the other Mary came to see the sepulchre.¹

2. And behold there was a great earthquake.² For an angel of the Lord descended from heaven, and coming rolled back the stone, and sat upon it.

3. And his countenance was as lightning, and his raiment as snow.

4. And through fear of him the guards were panic stricken, and they became as dead men.

5. And the angel answering said to the women:³ Fear not ye; for I know that ye seek Jesus, who was crucified.

6. He is not here; for He is risen, as He said. Come, and see the place where the Lord⁴ was laid.⁵

7. And going quickly, tell His disciples that He is risen: and behold, He will go before you into Galilee,⁶ there ye will see Him. Lo, I have foretold it to you.⁷

¹ They came to embalm the body, not having had an opportunity to do it before the burial, as was usually done.

² The earthquake took place as Christ arose from the dead. Whilst the sepulchre was still sealed, He came forth immortal.

³ From a comparison of this narrative with those of the other evangelists, it appears that Mary Magdalen was not present at this time. She is thought to have hurried away from the sepulchre when she saw the stone removed, in order to apprise Peter and John, as she feared that the body had been taken away by the Jews. The other Mary, with other devout women, advanced, and saw the angel.

⁴ This expression is a strong indication of the divinity of Christ.

⁵ There was an inner chamber in the sepulchre, in which the body was laid. Two angels were seen by the women, at the two extremities of the place which it had occupied.

⁶ Christ manifested Himself also in Jerusalem, and at Emmaus; but He appointed Galilee as a place of general meeting for His disciples.

⁷ Maldonati and others conjecture that it should be in the third person, which is conformable to the Cambridge manuscript, and some ancient Latin versions, as also to the corresponding passage, Mark xvi. 7. There was no reason why the angel should lay stress on his own asseveration; but he might with great propriety refer to the prediction of our Lord Himself. The Greek term should be rendered simply: "I have said."

8. And they went out quickly from the sepulchre with fear¹ and great joy, running to tell His disciples.

9. And² behold Jesus met them, saying, Hail.³ But they came up, and took hold of His feet,⁴ and adored Him.

10. Then Jesus said to them: Fear not. Go, tell My brethren to go into Galilee; there they shall see Me.

11. And when they were departed, behold, some of the guards came into the city, and told the chief priests all the things that had happened.

12. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers.

13. Saying: Say ye: His disciples came by night, and stole Him away, while we were asleep.⁵

14. And if the governor shall hear of this, we will persuade⁶ him, and secure you.⁷

15. So taking the money, they did as they were taught: and this word was spread abroad among the Jews even unto this day.⁸

¹ The extraordinary and unexpected intelligence produced awe and trembling, together with joy, such emotions being closely connected.

² G. P. "As they went to tell His disciples." "This whole clause is wanting in the Syriac, Vulgate, Coptic, Armenian, Arabic, and Saxon versions. It is wanting also in the Cambridge and many other manuscripts. Chrysostom appears not to have read it. It is rejected by Mill, and some other modern critics." Campbell. Schott likewise rejects it.

³ The ordinary salutation among the Hebrews is: Peace to you. The evangelist here uses the Greek term for *rejoice*, which is the manner of salutation among the Greeks. It is probably employed here as equivalent to the Hebrew form.

⁴ It was customary in the East to kiss the feet in token of great respect. The vestige of this usage remains in the honor rendered to the Sovereign Pontiff.

⁵ This was an absurd tale, since they could not testify to what was done during their sleep. Besides, Roman soldiers durst not sleep on guard. It is utterly incredible that the disciples could have removed the stone, and carried away the body, without awakening persons around the sepulchre.

⁶ Prevail on him to let the matter pass.

⁷ Preserve them from molestation.

⁸ Men easily believe the grossest fictions, which harmonize with their prejudices and interests.

16. And the eleven disciples went into Galilee, to the mountain¹ where Jesus had appointed to them.²

17. And seeing Him, they adored:³ but some doubted.⁴

18. And Jesus coming, spoke to them, saying: All power is given to Me⁵ in heaven and on earth.

19. Going therefore, teach ye⁶ all nations; baptizing⁷ them in the name of the Father, and of the Son, and of the Holy Ghost,⁸

20. Teaching them to observe all things whatsoever I have commanded you:⁹ and behold I am with you all days, even to the consummation of the world.¹⁰

¹ We know not what mountain.

² As a place of meeting.

³ They adored Christ as their Lord.

⁴ More than five hundred brethren were present on this occasion; some had before doubted of His resurrection, of which they being now convinced, adored Him.

⁵ As man, Christ received power from His Father. As God, He says: "All My things are Thine, and Thine are Mine." John xvii. 10.

⁶ Mark xvi. 15. The Greek term means to disciple and instruct.

⁷ The term originally means to immerse. In its Hellenistic use it is applied to bathing, and sometimes to lesser ablutions.

⁸ This formulary has been used in baptism from the Apostolic age, and is essential.

⁹ Besides the doctrinal instructions by which the unbeliever is moved to faith, and disposed for baptism, the practical duties of religion are to be diligently unfolded.

¹⁰ The perpetuity of the commission, without any interruption, is most fully expressed. The authority to teach and baptize, with all the functions consequent thereon, remains for ever. The apostolic ministry continues to the end of the Christian dispensation, which is to last till time shall merge in eternity. "Amen" is added in the common Greek text, and in the protestant version, but it is rejected by critics generally.

THE
HOLY GOSPEL OF JESUS CHRIST
ACCORDING TO MARK.

St. Mark was the spiritual child of St. Peter,¹ begotten in the gospel. He accompanied the apostle in his first journey to Rome, and there committed to writing the chief facts of the life of our Lord, which St. Peter related in his discourses. This is generally believed to have taken place about the year 45, in the lifetime of St. Peter, who gave his sanction to it; although St. Irenæus states that it occurred after the *departure* of the apostles, which, if meant to mark their martyrdom, would give a much later date to this gospel. It is now admitted by all that he wrote in Greek, which language was in general use at Rome at that period. From a comparison of the two gospels, it would appear that St. Mark had before him the gospel of St. Matthew, which he seems to have abridged: giving a summary of the discourses of our Lord, but adding several miracles and entering into greater details of some facts, which he describes more vividly. The authenticity of the last twelve verses of this gospel has been called in question, because they were wanting in some ancient manuscripts: but as they were read by St. Irenæus, are found in almost all the ancient manuscripts and Oriental versions, and as they form a natural conclusion to the history, they are justly considered of undoubted authority. Their omission probably was owing, in the first instance, to the loss of the last portion of the manuscript, or to the difficulty of the matter which they record. St. Mark founded the see of Alexandria, whose bishop ranked in the hierarchy next to that of Rome.

¹ 1 Peter v. 13.

CHAPTER I.

The preaching of John the Baptist. Christ is baptized. He calls His disciples.

1. The beginning of the gospel¹ of JESUS CHRIST, Son² of God.

2. As it is written in Isaiah³ the prophet : Behold I send My angel before Thy face, who shall prepare Thy way before Thee.⁴

3. A voice of one crying in the desert :⁵ Prepare ye the way of the Lord ; make straight His paths.

¹ The commencement of the good tidings of salvation through Christ was made when John began his ministry. This may also may be regarded as the title of the work.

² Every just man is styled a son of God. The definite article is here wanting in the Greek ; but it is certain from other passages, v. 11, that Christ was, in a peculiar sense, the Son of God, the only-begotten of the Father.

³ G. P. "In the prophets." Griesbach, Schott, and other critics regard this reading as originating in a wish to remove an apparent difficulty, since the prophecy, which is first quoted, is not of Isaiah, but of Malachy, after which a passage from Isaiah is recited. Three of the chief manuscripts and the versions generally support the Vulgate reading.

⁴ This, as Erasmus observes, implies the going forward before the heavenly King to announce His approach. The passage is from Malachy iii. 1, but the words are slightly different : "Behold I send My angel and he shall prepare the way before My face." The Eternal Son is represented by the prophet as speaking ; whilst the evangelist supposes the Father to address the Son. The substance of the passage is evidently retained, although it is presented in a different point of view, under the illumination of the Holy Spirit, who inspired the prophet and the evangelist. It is quoted here under the name of Isaiah, with whose prediction it is immediately connected, probably because it was not usual to quote the minor prophets by name, and their works may have been regarded as appendixes to the greater prophets.

⁵ Isai. xl. 3. Matt. iii. 3. Luke iii. 4. John i. 23.

4. John was in the desert baptizing, and preaching the baptism of penance unto¹ remission of sins.

5. And all² the country of Judea and all they of Jerusalem went forth to him, and they were³ baptized by him in the river⁴ Jordan, confessing their sins.⁵

6. And John was clothed with camel's hair,⁶ and a leathern girdle about his loins: and he ate locusts⁷ and wild honey.

7. And he preached, saying: There cometh after me He that is mightier than I,⁸ the latchet of whose shoes I am not worthy to stoop down and loose.

8. I have⁹ baptized you with water,¹⁰ but He will baptize you with the Holy Ghost.¹¹

9. And it came to pass,¹² in those days Jesus came from Nazareth of Galilee, and He was baptized by John in the Jordan.

10. And forthwith¹³ coming up out of the water, he¹⁴ saw

¹ The ablution was intended to represent purification from sin to be obtained by repentance, and change of life. Pardon was promised to the penitent.

² Matt. iii. 5. "All" means great multitudes.

³ G. P. "All." This is wanting in three of the chief manuscripts, and in the ancient versions. It is rejected by Griesbach and Schott.

⁴ Jordan is styled a river, because the readers in the West may not have known the geography of Judea.

⁵ This implies a confession of special sins, not a mere acknowledgment of sinfulness. They may have confessed their most grievous transgressions, although most probably not in minute detail.

⁶ Matt. iii. 4.

⁷ Lev. xi. 22.

⁸ Matt. iii. 11. Luke iii. 16 John i. 27. The definite article is here emphatic.

⁹ G. P. "indeed." This is wanting in two of the chief manuscripts, and is marked by Schott as suspected.

¹⁰ Mere water, having no efficacy for the cleansing of the soul.

¹¹ Christ and His disciples used water in baptizing: but the grace of the Holy Ghost was attached to His baptism, and also imparted in other ways. Acts i. 5; ii. 4. 17; xix. 4.

¹² This introductory phrase, which is pleonastic, could be omitted with propriety in English.

¹³ The frequent use of this adverb is a peculiarity of St. Mark.

¹⁴ John saw the heavens opening, and the dove descending upon

the heavens opened, and the Spirit, as a dove, descending, and remaining¹ on Him.

11. And there came a voice from heaven : Thou art My Son, the beloved,² in Thee³ I am well pleased.

12. And immediately the Spirit drove Him⁴ out into the desert.

13. And He was⁵ in the desert forty days and forty nights :⁶ And He was tempted by Satan, and He was with beasts,⁷ and the angels ministered to Him.⁸

14. And after John was delivered up,⁹ Jesus came into Galilee, preaching the gospel of the kingdom of God.¹⁰

15. And saying, that the time is accomplished¹¹ and the

Christ, as He ascended from the water. The participle ἀναβαίνων seems to be put for the genitive absolute.

¹ Luke iii. 22. John i. 33. "And remaining:" these words are not in G. P. They are found, however, in four manuscripts, and in the Saxon version.

² The Greek article is emphatic, and determines the following word to be a noun, not a participle.

³ G. P. "in whom." This reading is rejected by Fritzsche, Lachmann, and Schott. The Vulgate is conformable to the Cambridge and other two manuscripts, written in uncial characters, as also to the Syriac, Gothic, Coptic, Armenian, and Saxon versions.

⁴ Matt. iv. 1. Luke iv. 1. This is a strong expression of the divine impulse, under which our Redeemer rapidly fled into the desert after His baptism. He acted, nevertheless, with entire freedom.

⁵ G. P. "there." Schott marks this adverb as suspected, it being wanting in several good manuscripts and versions.

⁶ G. P. makes no mention of forty nights. They, however, are mentioned in three Greek manuscripts, and in the Arabic, Coptic, Ethiopic, and Saxon versions.

⁷ The humiliation of our Lord, who vouchsafed to pass forty days far from human society in the deep forest, where wild beasts roved and howled, was worthy of special observation.

⁸ The angels gave support and consolation to the human nature of Christ, whom, by the command of the Father, they adore.

⁹ Committed to prison. Matt. iv. 12. Luke iv. 14. John iv. 43.

¹⁰ The good tidings of the reign of the Messiah.

¹¹ Completed. The time marked by the prophets was at its term. The sceptre had passed from Juda—the seventy weeks of years, specified by Daniel, from the issuing of the order for rebuilding Jerusalem, had come to their close. The Jews generally were convinced that the time for the appearance of the Messiah was at hand: whence Tacitus and Sueton-

kingdom of God is at hand: repent,¹ and believe the gospel.²

16. And passing by the sea of Galilee,³ He saw Simon⁴ and Andrew his brother, casting nets into the sea (for they were fishermen).

17. And Jesus said to them: Come after Me, and I will make you⁵ fishers of men.

18. And immediately leaving their nets, they followed Him.⁶

19. And going on thence a little farther, He saw James the son of Zebedee, and John, his brother, who also were mending their nets in the ship.

20. And forthwith He called them. And leaving their father Zebedee in the ship with his hired men, they went after Him.

21. And they enter into Capharnaum, and forthwith upon the sabbath-days⁷ going into the synagogue, He taught them.⁸

nus mention this persuasion generally prevailing in the East, that a ruler and conqueror would come forth from Judea about that time.

¹ The ancient Latin interpreter here renders the Greek term: *pœnitēmini*, which elsewhere he translates *agite pœnitentiam*. This shows that these Latin terms were deemed equivalent. The Rheimish translators, closely adhering to the Latin, have in this place: "Be penitent." I have followed "a Catholic" in adopting the word "Repent," although, as I have before observed, it but feebly expresses the meaning of the Greek word in its scriptural acceptation, which is more to be regarded than etymology, or classical usage. It implies sorrow, humiliation, self-punishment, reparation of evil done, and change of conduct.

² Literally: "believe in the gospel." The meaning is, believe the good tidings of salvation, and accept them with thankfulness.

³ Matt. iv. 18; Luke v. 1. Walking along the border of the lake.

⁴ Simon, although the younger of the two, and originally presented to Christ by his brother, is named first, through respect for the primacy subsequently given him.

⁵ Literally: "make you become."

⁶ Christ was not unknown to them, so that their prompt abandonment of all things to follow Him is not as strange as it appears.

⁷ Matt. iv. 13; Luke iv. 31. On a Sabbath day. He seems to have delivered instructions on several Sabbaths.

⁸ Exhortations were delivered in the synagogue by private individuals,

22. And they were astonished at His doctrine ;¹ for He was teaching them as one having power,² and not as the scribes.³

23. And there was in their synagogue a man with an unclean spirit,⁴ and he cried out,

24. Saying :⁵ What hast Thou to do with us,⁶ Jesus of Nazareth ? art Thou come to destroy us ?⁷ I know⁸ who Thou art, the Holy One of God.⁹

25. And Jesus threatened¹⁰ him, saying : Speak no more,¹¹ and go out of the man.

26. And the unclean spirit tearing him,¹² and crying out¹³ with a loud voice, went out of him.

who felt disposed to expound the Scripture for general edification, so that Christ did not depart from established usage in addressing the hearers.

¹ At the manner of His teaching. Matt. vii. 28. Luke iv. 32.

² Authoritatively, with certainty.

³ Their expositions of the law betrayed the uncertainty of their views. They spoke with the hesitancy of mere human counsellors.

⁴ Luke iv. 33. A demon prompting to impurity ; or simply an evil spirit.

⁵ G. "Ea. P. "Let us alone." The Greek word is wanting in several of the chief manuscripts and versions, and is cancelled by Lachmann. Erasmus took it for an adverb, which need not be translated, being redundant.

⁶ The Rheinish translators here and elsewhere have given a strictly literal version of this phrase : "What to us and to thee ?" The obvious meaning here is : What hast thou against us ?

⁷ By restraining them and confining them to the abyss.

⁸ The knowledge which the demons had of Christ was conjectural, from the divine works which He performed.

⁹ This appellation peculiarly belongs to Christ, whom the Father sanctified by adorning his humanity with all holiness which can be communicated to created being. In the splendor of holiness from the womb before the day star He was begotten.

¹⁰ The Greek verb means : "rebuked." The Latin interpreter renders it commonly : *comminatus est* : "threatened."

¹¹ This prohibition was directed to prevent any opposition to the action of Christ in behalf of the suffering man : and the premature manifestation of His divine character.

¹² Having torn him, that is, thrown him into violent spasms.

¹³ Having shrieked.

27. And they were all amazed, insomuch that they questioned among themselves,¹ saying: What is this? what new manner of teaching is this?² for with power He commandeth even the unclean spirits,³ and they obey Him.

28. And His fame was spread forthwith⁴ through the whole country of Galilee.⁵

29. And immediately going out of the synagogue, they⁶ came into the house of Simon and Andrew,⁷ with James and John.

30. And Simon's mother-in-law lay sick of a fever, and forthwith they tell Him of her.

31. And coming to her, He raised her up, taking her by the hand: and immediately the fever left her, and she waited on⁸ them.

32. And when it was evening after sunset,⁹ they brought

¹ They asked one another.

² This version, which is borrowed from "a Catholic," gives the meaning of the text.

³ Exorcists by prayer sought to expel the demons: Christ commanded them to go forth.

⁴ Speedily.

⁵ "I assent to Dr. Campbell," says Bloomfield, "that our common version 'throughout all the region round about Galilee' is incorrect." Both critics approve the Vulgate reading.

⁶ Christ and the four disciples afterwards specified. The Vatican and Cambridge manuscripts, and several versions, have the singular number, which is more suitable; but the common reading is probably correct. The evangelist had present to his mind Christ and His disciples who accompanied Him.

⁷ St. Matthew calls it the house of Peter, viii. 14. Andrew abode with him. They were of Bethsaida, John i. 44. We must suppose the miracle to have taken place there, which may be easily conceived, since it was not far from Capharnaum, although on the other side of the lake. Otherwise the two brothers must have changed their residence, which is more probable, since the narrative leads us to believe that the miracles were performed at Capharnaum.

⁸ She prepared dinner and served them at table. Matt. viii. 14; Luke iv. 38.

⁹ It being the Sabbath, v. 21. The Jews would not do anything that required corporal labor on the Sabbath, so that they would not carry the sick to be cured.

to Him all¹ that were ill and that were possessed with devils.

33. And all the city² was gathered together at the door.

34. And He healed many that were troubled with divers diseases ; and He cast out many devils, and He suffered them not to speak, because³ they knew Him.⁴

35. And rising very early,⁵ going out He went into a desert place : and there He prayed.⁶

36. And Simon and they that were with him, followed after Him.⁷

37. And when they had found Him, they said to Him : All are seeking Thee.

38. And He saith to them : Let us go into the neighboring towns and cities,⁸ that I may preach there also : for I came⁹ for this purpose.

39. And He was preaching in their synagogues, and in all Galilee, and casting out devils.

40. And there came a leper to Him, beseeching Him :¹⁰ and kneeling down he said to Him : If Thou wilt, Thou canst make me clean.

41. And Jesus having compassion on him, stretched forth His hand ; and touching him, He saith to him : I will it :¹¹ Be thou made clean.

¹ Many. The interchange of these words is frequent.

² A vast number of the citizens.

³ Luké iv. 41.

⁴ That they knew him.

⁵ The Greek term implies that night was not yet entirely over.

⁶ The aptitude of solitude for prayer is insinuated by this fact.

⁷ The Greek term signifies to pursue, as one enemy pursues another : but it is here used for eager pursuit, prompted by attachment.

⁸ P. Omits "and cities." *G. χωμοπάσεις.* This is explained by Erasmus of country towns ; by others of unwallled towns. The Vulgate reading is supported by the Cambridge manuscript, and by the Syriac, Gothic, Saxon and Arabic versions.

⁹ G. P. "Came I forth," from Capharnaum. The Vulgate reading, which is found in some manuscript, refers rather to the general object for which He came on earth.

¹⁰ Matt. viii. 2 ; Luke v. 12.

¹¹ The pronoun is not expressed in the text, but it is necessary in English, unless we say : I am willing.

42. And when He had spoken, immediately the leprosy departed from him, and he was made clean.

43. And He strictly charged him,¹ and forthwith sent him away.²

44. And He saith to him : See thou tell no one ;³ but go show thyself to the high-priest,⁴ and offer for thy cleansing the things that Moses commanded, for a testimony to them.⁵

45. But he⁶ being gone out, began⁷ to publish and to blaze abroad the word,⁸ so that He could not openly go into the city;⁹ but He was without in desert places, and they flocked to Him from all sides.

CHAPTER II.

Christ heals the man sick of the palsy : calls Matthew : and excuses His disciples.

1. And again He entered into Capharnaum¹⁰ after some days.

2. And it was heard that He was in the house,¹¹ and

¹ The charge given him is stated in the following verse.

² The Greek term implies abrupt dismissal.

³ P. "nothing to any one." The common Greek text has a double negation, the former of which Lachmann cancels conformably to several of the chief manuscripts and versions.

⁴ G. P. "The priest." The Vulgate reading, although found in some manuscript, is not well supported. It was not necessary that the leper should appear before the high priest.

⁵ Through regard for the law. Lev. xiv. 2.

⁶ The leper.

⁷ This phrase is very familiar to this evangelist. The leper forthwith announced his wonderful cure.

⁸ The fact.

⁹ On account of the crowds attracted to Christ by the statement of the leper, He could not openly go into the city without great inconvenience.

¹⁰ Matt. ix. 1.

¹¹ Where He usually stayed.

many came together, so that there was no room, no, not even at the door;¹ and He spoke to them the word.²

3. And they came to Him bringing a paralytic³ who was carried by four.

4. And when they could not offer him unto Him, on account of the crowd, they uncovered the roof⁴ where He was: and making an opening,⁵ they let down the bed wherein the paralytic lay.

5. And when Jesus had seen their faith, He saith to the paralytic: Son, thy sins are forgiven thee.

6. And there were some of the scribes sitting there, and thinking in their hearts:

7. Why doth this man speak thus? He blasphemeth.⁶ Who can forgive sins, but God only?⁷

8. Which Jesus presently knowing in His spirit,⁸ that they so thought within themselves, saith to them: Why think ye these things in your hearts?

9. Which is easier, to say to the paralytic: Thy sins are forgiven thee; or to say: Arise,⁹ take up thy bed and walk?

¹ In front of the house.

² The word of instruction.

³ Luke v. 18.

⁴ The staircase was outside, and the roof flat. Some of the tiles were removed to let down the sick man. This could be done without much difficulty, especially if there were already a trap-door, or opening, although not sufficiently large. It is thought that he was let down into the yard, where Christ was teaching. The houses were built in a square form, and enclosed a large court or yard.

⁵ The Greek term expresses a forced opening, not merely the opening of a door already made.

⁶ G. P. "why doth this *man* thus speak blasphemies?" Lachmann, on the authority of three of the chief manuscripts, adopts the Vulgate reading.

⁷ Job xiv. 4. Isai. xliii. 25.

⁸ The evangelist specially remarks, that Christ intuitively knew their thoughts, so that His knowledge of the secrets of hearts sustained his assertion of the divine power of forgiveness.

⁹ G. P. "and." Griesbach and Schott cancel the conjunction, which is not found in the best manuscripts and versions.

10. But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the paralytic)

11. I say to thee: Arise,¹ take up thy bed, and go into thy house.

12. And immediately he arose, and taking up his bed, went his way in the sight of all, so that all wondered,² and glorified God, saying: We never saw the like.³

13. And He went forth again to the sea side:⁴ and all the multitude came to Him, and He taught them.

14. And when He was passing by, He saw Levi⁵ of Alpheus sitting at the receipt of toll; and He saith to him: Follow Me. And rising up he followed Him.

15. And it came to pass that as He sat at table in his house, many tax-gatherers and sinners sat down together with Jesus and His disciples: for they were many,⁶ who also followed Him.

16. And the scribes and the Pharisees, seeing that He ate with tax-gatherers and sinners, said to His disciples: Why doth your master eat and drink with tax-gatherers and sinners?

17. Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick: for I came not to call the just, but sinners.⁷

18. And the disciples of John and⁸ the Pharisees used to

¹ G. P. "and." Cancelled as above.

² Were in ecstasy.

³ St. Matthew says that "they glorified God who gave such power to men." The multitudes expressed their wonder in various ways.

⁴ To the border of the lake.

⁵ He was also called Matthew. Mat. ix. 9. Luke v. 27.

⁶ Of the classes just mentioned.

⁷ 2 Tim. i. 15. G. P. "to repentance." This is rejected by Griesbach, Schott, and Campbell. "This clause," remarks Campbell, "is wanting here in a greater number of manuscripts and ancient versions than in Matt. ix. 13. It is rejected by Grotius, Mill and Bengelius." Erasmus regarded it as an interpolation.

⁸ G. P. "of." The nominative case is preferred by Griesbach and Schott—conformably to the best manuscripts.

fast :¹ and they² come and say to Him : Why do the disciples of John and of the Pharisees fast ; but thy disciples do not fast ?

19. And Jesus saith to them : Can the companions of the bridegroom³ fast, as long as the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom shall be taken away from them :⁴ and then they shall fast in those days.

21. No man⁵ seweth a piece of raw cloth to an old garment : otherwise the new piecing taketh away from the old, and there is made a greater rent.

22. And no man putteth new wine into old skins : otherwise the⁶ wine will burst the skins, and both the wine will be spilled, and the skins will be lost : but new wine must be put into new skins.

23. And it came to pass⁷ again as the Lord⁸ walked through the corn fields on the sabbath, that His disciples began to go forward⁹ and to pluck the ears of corn.

24. And the Pharisees said to Him : Behold, why do they on the sabbath-day that which is not lawful ?

25. And He said to them : Have ye never read what

¹ Fasting on stated days was a general practice among the Jews : but the disciples of John and the Pharisees observed extraordinary fasts.

² The disciples of John, not the Pharisees. Matt. ix. 14.

³ I have here adopted the translation of "a Catholic." P. "children of the bride-chamber." This literally expresses their designation in Hebrew, "but this phrase," as Campbell observes, "suggests in English a very different idea."

⁴ Matt. ix. 15. Luke v. 35.

⁵ G. P. "also." Rejected by Schott, on the authority of many excellent manuscripts and versions.

⁶ G. P. "new." The adjective is wanting in some manuscripts and versions. Schott, however, retains it.

⁷ A pleonasm.

⁸ The evangelist designates Christ emphatically "the Lord."

⁹ "As they went forward." This is observed to show how slight the action was of plucking the ears. Matt. xii. 1. Luke vi. 1.

David did, when he had need, and was hungry himself, and they that were with him?

26. How he went into the house of God under Abiathar¹ the high priest, and ate the loaves of the presence,² which it was not lawful but for the priests to eat,³ and gave to them who were with him?

27. And He said to them: The sabbath was made for man, and not man for the sabbath.⁴

28. Therefore the Son of man⁵ is Lord even of the sabbath.

CHAPTER III.

Christ heals the withered hand: He chooses the twelve apostles: He confutes the blasphemy of the Pharisees.

1. And He entered again into the synagogue,⁶ and there was a man there who had a withered hand.

2. And they⁷ watched Him,⁸ whether He would heal on the sabbath-days;⁹ that they might accuse Him.¹⁰

¹ He is called Achimelech, and said to be father of Abiathar. 1 Kings xxi. 1. xxii. 9, 20. But he is likewise named Abiathar, father of Achimelech. 2 Kings viii. 17. 1 Par. xviii. 16. Several persons are mentioned in Scripture under two names.

² "A Catholic." Shew-bread.

³ Lev. xxiv. 9.

⁴ This principle is to guide us in determining the circumstances which justify departure from the letter of the law. Wherever the necessities of man require it, it is evidently allowable to omit what is merely a ceremonial observance.

⁵ This phrase, when used in the singular number by our Redeemer, uniformly designates Himself. From the principle just laid down, He justly infers His own power over the sabbatical observance, since it is of positive institution, and subservient to the wants of man. He abstains from asserting His absolute control over it as the Son of God.

⁶ Matt. xii. 9. Luke vi. 6.

⁷ The bystanders.

⁸ To see.

⁹ It was the sabbath.

¹⁰ Of violating the sabbatical precept.

3. And He said to the man who had the withered hand : Stand up in the midst.¹

4. And He saith to them : Is it lawful to do good on the sabbath-days, or to do evil?² to save life, or to destroy ? But they held their peace.

5. And looking round about on them, with anger,³ being grieved at the blindness of their hearts,⁴ He saith to the man : Stretch forth thy hand. And he stretched it forth : and his hand was restored.⁵

6. And the Pharisees going out immediately, took counsel⁶ with the Herodians against Him, how they might destroy Him.

7. But Jesus with His disciples retired to the sea : and a great multitude followed Him from Galilee and Judea,

8. And from Jerusalem, and from Idumea, and from beyond the Jordan : and they about Tyre and Sidon, a great multitude, hearing the things which He did, came to Him.

9. And He spoke to His disciples that a small ship

¹ P. "Stand forth." The Catholic version is literal.

² *κακοποιεῖν*, to injure, or hurt. It does not refer to moral evil, which at no time is permitted. Our Lord, by the interrogative form, wished to awaken attention to the fact, that the sabbath was not designed to prevent the exercise of works of humanity. He did not mean to inquire into the lawfulness of hurtful and destructive actions ; but by contrasting them with humane deeds, He made the propriety of these appear to greater advantage.

³ Our Lord was susceptible of the ordinary human emotions as far as they are in harmony with reason and virtue. His anger was just and holy. At the same time He pitied their blindness.

⁴ With the Hebrews the heart was the symbol of the understanding, as well as of the affections.

⁵ It recovered its vigor and pliability. G. P. "whole as the other." This addition is rejected by Griesbach and Schott. It is wanting in six uncial manuscripts and in the versions. The Rheinish translators add : "unto him," conformably to the Vulgate "illi" : but this is better omitted in English.

⁶ Matt. xii. 14. I have adopted the Protestant translation, after the example of "a Catholic." The Rheinish version expresses the same meaning, but less forcibly.

should wait on Him,¹ because of the multitude, lest they should throng Him.

10. For He healed many, so that as many as had maladies² pressed on Him, that they might touch Him.

11. And the unclean spirits,³ when they saw Him, fell down before Him, and they cried, saying :

12. Thou art the Son of God. And He strictly charged them, that they should not make Him known.⁴

13. And going up into a mountain, He called to Him whom He Himself would : and they came to Him.

14. And He appointed⁵ that twelve should be with Him ; and that He might send them to preach.

15. And He gave them power to cure diseases, and to cast out devils.

16. ⁶And to Simon He gave the sur-name Peter :

17. And⁷ James son⁸ of Zebedee, and John the brother of James : and He named them Boanerges, which is, sons of thunder :⁹

¹ Being on the bank of the lake, He wished a boat to be brought near, that at a small distance from the shore He might teach the multitude.

² Lit. scourges.

³ Persons possessed by demons.

⁴ This earnest solicitude to prevent the spreading of His fame and of His divine character was to avoid all appearance of ostentation and a premature disclosure, before men were prepared for the belief of the mystery.

⁵ *Lit.* He made twelve that they should be with him." He so ordained and appointed. Matt. x. 1. Luke vi. 13.

⁶ Schott inserts the words : "first Simon;" which are found in several manuscripts, and are, he thinks, necessary for the construction of the sentence. Erasmus preferred the common reading.

⁷ He chose.

⁸ The definite article followed by the genitive implies the relation of son to the person next named. "The Greek article," says Erasmus, "should be translated by the noun 'son,' which is understood in it."

⁹ Their zeal gave occasion to this appellation. Olshausen observes "that the early Fathers of the Church were wholly right when they saw in the name a description of the spiritual character of the two sons of Zebedee." Commentary on the Gospels by Hermann Olshausen, translated, &c. Edinburg, 1848. Vol. ii. p. 289.

18. And Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphcus, and Thaddeus, and Simon the Cananean,

19. And Judas Iscariot, who also betrayed Him.

20. And they come to a house, and the multitude cometh together again, so that they could not so much as eat¹ bread.

21. And when His kinsfolk² had heard of it, they went out to lay hold on Him:³ for they said: He is beside Himself.⁴

22. And the scribes who were come down from Jerusalem, said: He hath Beelzebub,⁵ and by the prince of devils He casteth out devils.

23. And after He had called them together, He said to them in parables: How can Satan cast out Satan?

24. And if a kingdom be divided within itself, that kingdom cannot stand.

25. And if a house be divided in itself, that house cannot stand.

26. And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.⁶

27. No man can enter into the house of the strong one, and rob him of his goods, unless he first bind the strong one, and then shall he plunder his house.⁷

28. Verily I say to you, that all sins shall be forgiven to the sons of men,⁸ and the blasphemies wherewith they shall blaspheme:

¹ The Hebrews call all food by this generic name. Christ and the disciples had not time to take their meals.

² *Sui* of the Vulgate has this meaning, which correctly represents the Greek text. Some of His near relations did not believe in Him. John vii. 5.

³ For protection.

⁴ They fancied that enthusiasm had produced frenzy.

⁵ Matt. ix. 34.

⁶ Is coming to his end.

⁷ So Christ, by controlling the demoniac power, shows that He has bound fast the demon.

⁸ If penitent. Forgiveness of all sins may be attained.

29. But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.¹

30. Because they said: He hath an unclean spirit.²

31. And His mother and His brethren³ came; and standing without, they sent to Him, calling Him.

32. And the multitude sat around Him; and *they say* to Him: Behold Thy mother and Thy brethren, *without* seek for Thee.

33. And answering them, He said: Who is My mother, and⁴ My brethren?

34. And looking round about on them who sat about Him, He saith: Behold My mother and My brethren.

35. For whosoever shall do the will of God, he is My brother, and My sister, and mother.⁵

¹ On account of the malice of this sin, forgiveness is ordinarily unattainable. This general sentence does not exclude the exercise of divine mercy to the penitent; but it supposes that persons guilty of this sin scarcely ever repent. Matt. xii. 31. Luke xii. 10. 1 John v. 16.

² The blasphemy against the Holy Ghost consisted in ascribing to the devil works which were plainly divine, and in regarding Christ as acting by demoniac aid. The evangelist adds these words to explain what Christ said.

³ G. P. "His brethren and his mother." Griesbach adopts the order of the Vulgate, which is agreeable to four of the chief manuscripts, as likewise to the two other evangelists, who record the same fact. Matt. xii. 46. Luke viii. 19. Kinsfolk were styled brethren, as has been elsewhere remarked.

⁴ G. P. "said." Lachmann adopts the Vulgate reading, which is conformable to three of the principal manuscripts.

⁵ G. P. "or." Four manuscripts and some versions have the copulative conjunction.

⁶ Christ would teach us by His example to hold the spiritual relationship, which binds the pastor to his flock, as stronger than the natural tie of kindred. We should not forsake the work of God for the call of kinsfolk. We are not, however, to disregard natural ties, since God is their Author.

CHAPTER IV.

The parable of the sower. Christ stills the tempest at sea.

1. And again¹ He began to teach by the sea side;² and a great multitude was gathered together unto Him, so that He went up into a ship, and sat on the sea,³ and all the multitude was upon the land by the sea side.

2. And He taught them many things in parables, and said to them in His teaching:

3. Hear ye: Behold, the sower went out to sow.

4. And whilst He soweth some fell by the way side, and the birds of the air came, and ate it up.

5. And some fell upon stony ground, where it had not much earth: and it sprouted up immediately, because it had no depth of earth:

6. And when the sun was risen, it was scorched, and because it had no root, it withered away.

7. And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit.

8. And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another an hundred fold:

9. And He said:⁴ He that hath ears to hear, let him hear.

10. And when He was alone,⁵ the twelve that were with Him,⁶ asked Him the parable.⁷

¹ The frequent use of this adverb is one of the peculiarities of St. Mark.

² Matt. xiii. 1. Luke viii. 4.

³ In the boat.

⁴ G. P. "unto them." Griesbach and Schott cancel the pronoun on the authority of the best manuscripts and versions.

⁵ In private, apart from the crowds.

⁶ G. P. "They that were about Him with the twelve." The Vulgate reading is conformable to the Saxon version. Four manuscripts, including that of Cambridge, read "His disciples."

⁷ Its meaning.

11. And He said to them : To you it is given to know the mystery of the kingdom of God : but to them that are without all things are done in parables :

12. That seeing they may see, and not perceive ;¹ and hearing they may hear, and not understand : lest² at any time they should be converted, and their sins should be forgiven them.

13. And He saith to them : Are ye ignorant of this parable ? and how shall ye know all parables ?³

14. He that soweth, soweth the word.⁴

15. And these are they by the way-side, where the word is sown, and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts.

16. And these likewise are they that are sown on the stony ground, who, when they have heard the word, immediately receive it with joy.

17. And they have no root in themselves, but they are only for a time : and then, when tribulation and persecution arise on account of the word, they are presently scandalized.⁵

18. And others⁶ there are who are sown among thorns : these are they that hear the word.

19. And the cares of the world,⁷ and the deceitfulness of riches, and the lusts after other things entering in, choke the word, and it becomes fruitless.

¹ The result is presented as if it were the end had in view. Isai. vi. 9. Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

² By a just judgment of God the grace of conversion is sometimes withheld in punishment of past sins : yet a less direct grace, which may remotely dispose the heart for it, is not denied.

³ Many of them being difficult, whilst the meaning of this is obvious.

⁴ The divine doctrine.

⁵ Tempted to fall away—shaken and overthrown.

⁶ G. P. "these are they." The Vulgate reading, which is conformable to four of the chief manuscripts and to the Coptic version, is adopted by Griesbach and Lachmann.

⁷ 1 Tim. vi. 17.

20. And these are they who are sown upon the good ground; they who hear the word, and receive it. and yield fruit, the one thirty, another sixty, and another a hundred-fold.

21. And He said to them:¹ Doth a candle come in² to be put under a bushel, or under a couch,³ and not to be set on a candlestick?

22. For there is nothing hid which shall not be made manifest; neither hath it been concealed, but that it may come abroad.⁴

23. If any man have ears to hear, let him hear.

24. And He saith to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.⁵

25. For he that hath to him shall be given: and he that hath not,⁶ that also which he hath shall be taken away from him.

26. And He said: So is the kingdom of God as if a man should cast seed into the earth,

27. And should sleep, and rise, night and day,⁷ and the seed should spring up and grow, whilst he knoweth not.

¹ Matt. v. 15. Luke viii. 16. xi. 33.

² Is it brought in?

³ This is understood of a sofa, or *lectus triclinaris*, under which was a cavity.

⁴ Matt. x. 26. Luke viii. 17. A secret is not confided to another with a view to its being reported: but our Lord gave secret instructions to the apostles, which He wished in due time to be proclaimed to the world.

⁵ Matt. vii. 2. Luke vi. 38. G. P. "that hear." These words are wanting in three of the chief manuscripts, and in the chief versions. Schott suspects them to have been added to the text.

⁶ He is said not to have, because he has but little. Besides, it is not his own, when he neglects to make it such by corresponding with the grace which is given to him. Matt. xiii. 12.; xxv. 29.; Luke viii. 18. xix. 26.

⁷ The succession of sleep and wakefulness, night and day, is mentioned to mark the progress of time, whilst the seed lay in the ground.

28. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.¹

30. And He said: To what shall we liken the kingdom of God? or with what parable shall we compare it?²

31. As a grain of mustard seed; which, when it is sown in the earth, is less than all the seeds that are in the earth.

32. And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell³ under the shadow thereof.

33. And with many such parables He spoke to them the word, according as they were able⁴ to hear.

34. And without parable He did not speak to them; but apart He explained all things to His disciples.

35. And He saith to them that day, when evening was come: Let us pass over to the other side.⁵

36. And sending away the multitude, they take Him, even as He was,⁶ in the ship: and there were other ships with Him.

37. And there arose a great storm of wind, and the waves beat into the ship, so that the ship⁷ was filled.⁸

¹ This is a beautiful image of the growth of the Church. Matt. xiii. 31. Luke xiii. 19.

² By what parable shall we represent it?

³ Build their nests in it.

⁴ Were capable of hearing.

⁵ Of the lake.

⁶ Matt. viii. 23. Luke viii. 22. Having directed the people to retire, they set sail, taking Him with them, in the boat from which He had spoken. "Even as He was," is said to denote their immediate departure, without His leaving the vessel.

⁷ G. P. "it." The Vulgate reading is approved of by Lachmann, as conformable to our chief manuscripts, and some versions.

⁸ The waves beating over the boat, much water flowed in and threatened to sink it.

38. And He was in¹ the stern sleeping on a pillow;² and they awake Him, and say to Him: Master, dost Thou not care that we perish?

39. And rising up He rebuked the wind, and said to the sea: Peace, be still.³ And the wind ceased, and there was a great calm.

40. And He said to them: Why are ye⁴ fearful? have ye not faith yet?⁵ And they feared exceedingly:⁶ and they said one to another: Who is this (thinkest thou⁷) that both wind and sea obey Him?⁸

CHAPTER V.

Christ casts out a legion of devils: heals the issue of blood, and raises to life the daughter of Jairus.

1. And they came over the strait of the sea into the country of the Gerasens.⁹

¹ This reading is supported by five chief manuscripts. He slept on a pillow at the stern.

² Or cushion.

³ This was a most sublime exercise of divine power.

⁴ G. P. "so." This is wanting in three of the chief manuscripts, and in the Coptic version.

⁵ After all they had heard and seen, they had not a becoming sense of His power and divinity. G. P. "how is it that ye have no faith." Schott prefers this reading.

⁶ Reverential awe succeeded their timidity.

⁷ G. ἀπα. This can scarcely be translated into Latin, as Erasmus observes. It is a mere expletive, which may be omitted in English.

⁸ This may have been said by some who were with the apostles in the boat. The apostles had already faith in His power, since they called on Him to rescue them, although even they were deficient in the confidence which it should inspire.

⁹ G. P. "Gadarenes." Lachmann adopts the Vulgate reading on the authority of two of the chief manuscripts.

2. And as He went out of the ship, immediately there met Him out of the tombs a man¹ with an unclean spirit,

3. Who had his dwelling in the tombs, and no man now could bind him,² not even with chains.

4. For having been often bound with fetters and chains, he had burst the chains, and broken in pieces the fetters, and no one could tame him.

5. And he was always, day and night, in the tombs, and in the mountains,³ crying and cutting himself with stones.

6. And seeing Jesus afar off, he ran and adored Him.⁴

7. And crying with a loud voice, he said: What hast Thou to do with me,⁵ JESUS, Son of the most high God? I adjure Thee by God that Thou torment me not.⁷

8. For He was saying⁸ unto him: Go out of the man, thou unclean spirit.

9. And He asked him: What is thy name?⁹ And he saith to¹⁰ Him: My name is Legion,¹¹ for we are many.

¹ St. Matthew mentions two men. Matt. viii. 28. One only is mentioned by St. Luke, viii. 26, as well as by St. Mark, probably because he acted a conspicuous part. The graphic character of St. Mark's descriptions is here apparent.

² G. P. "no." The common Greek reading is corrected by Fritzsche and Lachmann, on the authority of four of the principal manuscripts.

³ G. P. inverts the order. Schott, Griesbach and others follow the Vulgate reading.

⁴ The afflicted man acted in this respect from an impulse of faith, despite of the spirit which tormented him.

⁵ "What to me and to thee?" Rheimish translators. What hast thou against me? why wilt thou trouble me?

⁶ The demon was compelled by a divine impulse to give this public homage to our Lord.

⁷ The restraining of his power is the torment of which the evil spirit complained.

⁸ Or, He had said.

⁹ This question was put to elicit the declaration of the vast number of evil spirits by which the man was possessed.

¹⁰ G. P. "and he answered saying." Schott adopts the Vulgate reading on the authority of many manuscripts and versions.

¹¹ 6,000 composed an ordinary legion of soldiers. It may be here taken for an indefinite number.

10. And he besought Him much that He would not drive him away out of the country.¹

11. And there was there near the mountain² a great heard of swine, feeding.

12. And³ the spirits besought Him, saying : Send us into the swine, that we may enter into them.⁴

13. And JESUS immediately gave them leave.⁵ And the unclean spirits going out, entered into the swine : and the herd rushed⁶ headlong into the sea, being about two thousand, and they were drowned⁷ in the sea.

14. And they that fed them⁸ fled, and told it in the city and in the fields. And they⁹ went out to see what was done :

15. And they come to JESUS, and they see him that was troubled with the devil,¹⁰ sitting,¹¹ clothed, and in his right mind, and they were afraid.¹²

¹ It is not easy to conceive why demons should desire to continue their operations in a particular country : but the ejecting them from it, was a painful restraint on their power.

² G. P. "nigh unto the mountains." Griesbach and Schott have the singular as in the Vulgate. Campbell considers the correctness of this reading to be beyond all doubt, from the concurrence of manuscripts, Fathers, and early versions.

³ "All the devils." "All" is wanting in many manuscripts and versions. Three of the chief manuscripts have not "devils."

⁴ This is rather redundant, but it is not unusual to add by way of explanation what is already implied in a former expression. The desire to enter into the swine indicates the disposition to do harm to men in their property, when they were not allowed to continue to torment them personally.

⁵ Our Lord might well permit, either as a punishment or as a trial, what the demons desired from an instinctive tendency to injure men.

⁶ The Vulgate uses three words to express the original term, which corresponds to the one I have used.

⁷ "A Catholic." The text expresses suffocation.

⁸ G. P. "the swine." The Vulgate reading is supported by many manuscripts and versions.

⁹ They to whom it was told.

¹⁰ G. P. "and had the legion." This is not in the Cambridge manuscript, nor in several versions. Griesbach inclines to reject it.

¹¹ G. P. "and." This conjunction is wanting in four of the chief manuscripts, and in the Coptic version.

¹² Fear is a sensation closely allied with awe. The sight of the man

16. And they that had seen it,¹ told them in what manner he who had the devil had been dealt with, and concerning the swine.

17. And they began to pray Him that He would depart from their coasts.²

18. And as He went up³ into the ship, he that had been troubled with the devil began to beseech Him that he might be with Him.⁴

19. And He did not suffer him, but He saith to him : Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and⁵ He hath had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him : and all men wondered.

21. And when Jesus had passed again in the ship over the lake, a great multitude assembled together unto Him, and He was nigh unto the sea.⁶

22. And⁷ there cometh one of the rulers of the syna-

was not calculated to inspire fear ; but the loss of the swine struck them with terror.

¹ Eye-witnesses on the spot confirmed the statements made by those who had reported the facts.

² They feared lest they should incur some further chastisement. Their sense of His power prevented their seeking indemnification, or attempting to take revenge : but they chose to forego the benefit of His teaching and miracles, rather than expose themselves to other temporal losses.

³ G. P. "when he was come." Schott prefers the present participle, which is in five of the chief manuscripts and many versions. The Vulgate corresponds.

⁴ Gratitude, or a fear of being again molested by the demon, may have prompted this request.

⁵ The conjunction may here be equivalent to *for* ; or *how* may be understood : *and how He, &c.*

⁶ On the shore.

⁷ G. P. "behold." Fritzche and Schott cancel this, on the authority of three of the chief manuscripts and many versions.

gogue,¹ named Jairus : and seeing Him, he falleth down at His² feet.

23. And He besought him much, saying : My daughter is at the point of death : come, lay Thy hand upon her, that she may recover, and live.

24. And He went with him, and a great multitude followed Him, and they thronged Him.

25. And a woman who was under an issue of blood twelve years,

26. And had suffered much from many physicians, and had spent all that she had, and was nothing the better, but rather worse,

27. When she had heard of Jesus, came in the crowd behind Him, and touched His garment.

28. For she said : If I shall touch but his garment, I shall be cured.

29. And forthwith the fountain of her blood was dried up, and she felt in her body that she was cured of the distemper.³

30. And immediately Jesus knowing in Himself the virtue that had issued from Him,⁴ turning to the multitude, said : Who hath touched my garments ?⁵

31. And His disciples said to Him : Thou seest the multitude thronging Thee, and sayest Thou : Who hath touched Me ?

32. And He looked about to see her who had done this.⁶

¹ Matt. ix. 18. Luke viii. 41. Presiding officers.

² In homage. He recognised Him as invested with miraculous powers : possibly he was divinely enlightened to know His divinity.

³ Lit. scourge.

⁴ The healing power exercised by our Lord is spoken of as an emanation. This is to convey to us the idea of His consciousness of the cure, although it was wrought apparently without His act.

⁵ The inquiry was to elicit the public acknowledgment of the cure.

⁶ Our Lord requires that we should be humble as well as grateful.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34. And He said to her : Daughter, thy faith hath healed¹ thee : go in peace, and be free from thy distemper.²

35. While He was yet speaking, some come from the ruler of the synagogue,³ saying : Thy daughter is dead : why dost thou trouble the Master⁴ any farther ?

36. But⁵ Jesus, having heard the word that was spoken, said to the ruler of the synagogue : Fear not, only believe.

37. And He suffered no one to follow Him, but Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue ; and He seeth an uproar,⁶ and people weeping and wailing much.

39. And going in He saith to them : Why make you this uproar and wail ? The damsel is not dead, but sleepeth.⁷

40. And they laughed at Him. But He, having put them all out, taketh the father and the mother of the damsel and them that were with Him, and entereth in where the damsel was lying.

41. And taking the damsel by the hand, He saith to her : *Talitha cami* :⁸ which, being interpreted, is : Damsel, (I say to thee)⁹ arise.

¹ Luke vii. 50. viii. 43.

² Scourge.

³ His house is understood.

⁴ Teacher. The messengers probably viewed Him only as a holy teacher, or prophet.

⁵ G. P. "As soon as." The Vulgate reading is conformable to three of the chief manuscripts and to many versions.

⁶ A noisy gathering of weepers.

⁷ Her death, although real, was but a sleep, since she was soon to return to life. The declaration of our Lord gave occasion to a manifestation on the part of the bystanders of their entire conviction that she was really dead ; and thus rendered the miracle more unquestionable.

⁸ In Syriac.

⁹ These words are added by the evangelist, to express the authority with which Christ spoke.

42. And immediately the damsel rose up and walked: and she was twelve years old: and they were filled with great astonishment.

43. And He charged them strictly that no man should know it:¹ and commanded that they should give her to eat.²

CHAPTER VI.

Christ teaches at Nazareth: He sends forth the twelve apostles: He feeds five thousand with five loaves; and walks upon the sea.

1. And going out from thence, He went into His own country,³ and His disciples followed Him.⁴

2. And when the sabbath was come, He began to teach in the synagogue: and many hearing him were in admiration at His doctrine,⁵ saying: How came this man by all these things? and what wisdom is this that is given to Him, and⁶ such mighty works as are wrought by his hands?

3. Is not this the carpenter,⁷ the son of Mary, the brother

¹ As usual He enjoined secrecy, to avoid all display of His divine works.

² Thus affording evidence of her perfect restoration.

³ Nazareth.

⁴ The first six verses of this chapter correspond, almost literally, with Matthew xiii. 53—58. See also Luke iv. 16.

⁵ The Greek may be rendered: "were struck." It denotes an extraordinary feeling of wonder. His doctrine is not mentioned, but it is plainly understood.

⁶ G. P. "that even." Griesbach, Schott, Campbell and Wetstein, on the authority of many manuscripts, maintain the Vulgate reading. "The same may be: Whence is it that He can do such wonders?"

⁷ In the corresponding passage of St. Matthew, He is called "the carpenter's son." He may have been called "the carpenter" from the trade of His reputed father, at which he probably worked in His youth. John vi. 42. The Greek and Latin terms are not necessarily understood of a carpenter, but of any smith or mechanic.

of James, and Joseph, and Jude, and Simon? are not also His sisters here with us?¹ And they were scandalized² in Him.³

4. And Jesus said to them: A prophet⁴ is not without honor but in his own country, and in his own house, and among his own kindred.

5. And He could not do⁵ any miracles there, only that He cured a few that were sick, laying His hands upon them.

6. And He wondered⁶ because of their unbelief, and He went through the villages round about teaching.

7. And He called the twelve,⁷ and began to send them two and two,⁸ and gave them power over unclean spirits.

8. And He commanded them to take nothing for the journey, but a staff only:⁹ no scrip, no bread, nor money in their purse,¹⁰

9. But to be shod with sandals;¹¹ and not to put on¹² two coats.¹³

¹ Among us. Cousins were called brothers and sisters.

² Tempted to disbelief and perplexed.

³ In His regard.

⁴ Matt. xiii. 57. Luke iv. 24. John iv. 44.

⁵ His power was undiminished; but its exercise was impeded by their unbelief.

⁶ He expressed astonishment at their incredulity. The feeling supposes that the thing was contrary to expectation, which could not be, since Christ well knew that it would so happen. But the expression of astonishment only implies that it should not have been expected, and that it was extremely criminal. The Greek term may imply wonder accompanied with censure.

⁷ Matt. x. 1. Supra iii. 14. Luke ix. 1.

⁸ By this arrangement our Lord insinuated the necessity of mutual love and support, in the exercise of the ministry.

⁹ A staff is forbidden in Matthew. It is thought that a weapon of defence is there meant: but the Greek term is the same in each evangelist.

¹⁰ Our Lord forbade in this instance any special provision to be made for the journey, that the apostles might have sensible evidence of His providential care in disposing men to supply their wants.

¹¹ Acts xii. 8.

¹² The common Greek is in the imperative mood: but Campbell and Schott prefer the Vulgate reading, which is found in some manuscripts.

¹³ Under-garments.

10. And He said to them : Whosoever you shall enter into a house, there abide until you depart from that place.

11. And whosoever shall not receive you, nor hear you, going forth thence, shake off the dust from your feet¹ for a testimony² to them.³

12. And going forth, they preached that men should do penance.⁴

13. And they cast out many devils, and they anointed with oil many that were sick, and healed them.⁵

14. And king Herod heard :⁶ for His name was made manifest, and he said : John the Baptist is risen again from the dead, and therefore mighty works are performed by Him.⁷

15. And others said : It is Elias. But others said : It is a prophet,⁸ as one of the prophets.

16. Which Herod hearing, said,⁹ John whom I beheaded, he is risen again from the dead.

17. For Herod Himself had sent¹⁰ and apprehended John,

¹ Matt. x. 14. Luke ix. 5. Actor. xiii. 51. ; xviii. 6.

² P. "Against them." The Greek is literally rendered in the Catholic version.

³ G. P. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." This passage is an interpolation from Matthew x. 15 in the judgment of Griesbach, Schott and Campbell. "It is wanting in the Cambridge and three other manuscripts. The Vulgate, Saxon and Coptic have nothing corresponding to it." Campbell.

⁴ It is with no view to doctrinal controversy that I have here retained the Rhemish translation, but as more expressive of the entire conversion of the sinner.

⁵ This anointing was attended with miraculous efficacy : The sacramental unction of the sick was not yet instituted. James v. 14.

⁶ Matt. xiv. 1. 2. Luke ix. 7 Herod the younger heard of the miracles of Christ. He was brother of Archelaus, and tetrarch of Galilee.

⁷ Or "the powers work in him." See Matt. xiv. 2.

⁸ G. P. "or." This disjunctive conjunction is rejected by Griesbach, Schott and Campbell, on account of the consent of manuscripts, versions and Fathers, who omit it.

⁹ G. P. "it is." Griesbach and Schott cancel these words.

¹⁰ Luke iii. 19.

and bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her.

18. For John said to Herod : ^aIt is not lawful for thee to have thy brother's wife.¹

19. Now Herodias laid snares for Him, and she was desirous to put him to death, and could not.

20. For Herod feared John, knowing him to be a just and holy man : and he kept him,² and when he heard him, he did many things :³ and he heard him willingly.

21. And when an opportune day⁴ was come, Herod made a supper⁵ on his birth-day, for the princes, and tribunes,⁶ and chief men of Galilee.

22. And when the daughter of Herodias herself had come in, and danced, and pleased Herod, and them that were at table with him, the king said to the damsel : Ask of me what thou wilt, and I will give it thee.

23. And he swore to her : Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

24. Who, when she was gone out, said to her mother : What shall I ask ? But she said : The head of John the Baptist.

25. And when she was come in immediately with haste to the king, she asked, saying : I will that forthwith thou give me, in a dish, the head of John the Baptist.

26. And the king was struck sad, because of his oath,⁷ and because of them that were at table with him⁸ he would not displease her.

¹ Lev. xviii. 16.

² This implies protection. Although Herod detained John in prison, he was anxious to preserve his life.

³ Conformably to his counsels.

⁴ A festal day.

⁵ A banquet.

⁶ Officers having command of a thousand soldiers.

⁷ A pledge to do what is unlawful is of no avail.

⁸ Human respect influences even princes. Notwithstanding their high station, they fear the censure of their inferiors.

27. But sending an executioner, he commanded that his head should be brought in a dish.

28. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel; and the damsel gave it to her mother.

29. Which his disciples hearing, came and took his body, and laid it in a tomb.

30. And the apostles coming together unto Jesus, related to Him all things¹ that they had done and taught.

31. And He said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.²

32. And going up into a ship, they went into a desert place apart.

33. And they³ saw them going away, and many knew; and they ran flocking thither on foot from all the cities, and they were there before them.⁴

34. And Jesus going out saw a great multitude;⁵ and He had compassion on them, because they were as sheep not

¹ G. P. "both." Fritzsche and Schott, on the authority of six of the chief manuscripts and of the versions generally, omit it.

² Matt. xiv. 13. Luke ix. 10. John vi. 1. Retirement was desirable, in order to escape the pressure of the multitude: but Christ foresaw that He would be followed into the place of His retreat. His example may teach us to seek a respite from the distracting duties of the ministry; and yet not to withhold our offices when charity demands them.

³ G. P. "The people." These words are not found in the best manuscripts and ancient versions.

⁴ G. P. "knew Him." The pronoun is wanting in the Vatican, Cambridge, and several other manuscripts and versions. The knowledge of His departure was communicated by those who saw Him go away, to many others. "That the historian should say that many knew Him, now after He had been so long occupied every day in teaching them, and curing their sick, and had been constantly attended by the admiring crowd, is exceedingly improbable." Campbell.

⁵ The way by land may have been much shorter, and the eagerness of the crowds made them travel with great speed. G. P. add: "and came together unto Him." Griesbach rejects this clause, which is wanting in three manuscripts and in the Syriac and other versions.

⁶ Matt. ix. 36. xiv. 14.

having a shepherd, and He began to teach them many things.

35. And when it was late in the day¹ His disciples came to Him, saying: This is a desert place, and the hour is late.

36. Send them away,² that going into the next villages and towns, they may buy themselves food to eat.³

37. And He answering said to them: Give ye them to eat. And they said to Him: Let us go, and buy bread for two hundred denarii,⁴ and we will give them to eat.⁵

38. And He saith to them: How many loaves have ye? go and see. And when they knew, they say: Five, and two fishes.

39. And He commanded them to make them all sit down by companies⁶ upon the green grass.

40. And they sat down in ranks, by hundreds and by fifties.⁷

41. And when He had taken the five loaves, and the

¹ "A Catholicic."

² Luke ix. 13.

³ G. P. "for they have nothing to eat." Two of the chief manuscripts and the Coptic version have the same reading as the Vulgate.

⁴ This may have been, as Lightfoot suggests, a common expression for a large sum of money.

⁵ The text is in the form of interrogation. The apostles do not appear to have seriously entertained the thought that they should go to purchase the bread, but they may have asked the question, as if representing what they should have to do, if their Divine Master required them to supply food for the multitude.

⁶ John vi. 10. *συνάξεις συνάξεις*, banquets, banquets: it is a Hebraism.

⁷ *ἑκατάτοι ἑκατάτοι*, green plots, green plots. The same Hebraism here occurs. The people sat down on distinct green plots, some of which accommodated one hundred persons, some fifty. Wetstein supposes them to have been a hundred in rank, or depth, and fifty in front, or file. If each two rows faced each other, the twelve apostles going and returning could easily serve the entire number.

⁸ G. P. "about." Campbell remarks: "We have the authority of all the best manuscript editions and versions, the Vulgate, both the Syriac, Ethiopic, Arabic, Saxon, and Coptic, for rejecting *ὥστε*, about." Griesbach and Schott likewise reject it.

two fishes, looking up to heaven, He blessed, and brake the loaves, and gave to His disciples to set before them: and the two fishes He divided among them all.

42. And they all did eat, and were satisfied.

43. And they took up the remains, twelve full baskets of fragments, and of the fishes.

44. And they that ate were five thousand men.

45. And immediately He forced¹ His disciples to go up into the ship, that they might go before Him over the water to Bethsaida, whilst He dismissed the people.

46. And when He had dismissed them, He went up to the mountain to pray.

47. And when it was late, the ship was in the midst of the sea, and Himself alone on the land.

48. And seeing² them toiling at the oars³ (for the wind was against them) and about the fourth watch⁴ of the night, He cometh to them walking upon the sea: and He would have passed by them.⁵

49. But they seeing Him walking upon the sea, thought it was an apparition, and they cried out.

50. For they all saw Him, and were troubled. And immediately He spake with them, and said to them: Be of good heart: it is I, fear ye not.

51. And He went up to them into the ship, and the wind ceased: and they were far more astonished within themselves.⁶

¹ They were so unwilling to separate from Him.

² The text has: "And He saw, etc.": that is, He knew that they were in difficulty. From the land they were not visible: but He knew their situation, and instantaneously appeared to them. Matt. xiv 25.

³ "A Catholic." Erasmus remarks that the Greek verb is applicable to any mode of sailing, and that rowing is differently expressed.

⁴ Towards morning.

⁵ His motion was as if He meant to pass them, although He was determined to enter the ship. This was but the withholding for a time of the manifestation of His intention.

⁶ G. P. "beyond measure and wondered." Griesbach inclines to reject these words. Campbell observes: "The two last words are wanting in

52. For they understood not concerning the loaves ;¹ for their heart was blinded.²

53. And when they had passed over, they came into the land of Genesareth,³ and moored.⁴

54. And when they were gone out of the ship, immediately they⁵ knew Him :

55. And running through that whole country, they began to carry about in beds those that were sick, where they heard He was.

56. And whithersoever He entered, into towns, or into villages or cities, they laid the sick in the streets, and besought Him that they might touch but the tuft of His garment : and as many as touched Him were cured.

CHAPTER VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Canaan ; and cures the man that was deaf and dumb.

1. And there assemble together unto Him the Pharisees and some of the scribes, coming from Jerusalem.

2. And when they had seen some of His disciples eat bread⁶ with common, that is, with unwashed hands,⁷ they found fault.

three manuscripts, with which agree the Vulgate, Syriac, Saxon and Coptic versions."

¹ They were not fully sensible of the miraculous character of the multiplication of the loaves.

² Callous.

³ Matt. xiv. 34.

⁴ "A Catholic."

⁵ "The men of that place." Matt. xiv. 35.

⁶ "Eat" expresses the meaning, without adding *bread*, which with the Hebrews denoted every kind of food.

⁷ Matt. xv. 2. The term "common" is explained by St. Mark as here meaning unwashed. The Jews distinguished what was common from what was sacred, and would at once understand the term : but the gentile converts, for whom especially Mark wrote, needed the explanation.

3. For the Pharisees and all the Jews¹ eat not without washing their hands often ;² holding fast³ the tradition of the ancients :

4. And when they come from the market,⁴ they eat not, unless they be baptized :⁵ and many other things there are that have been delivered to them to observe, the baptisms of cups, and of pots, and of brazen vessels, and of beds.⁶

5. And⁷ the Pharisees and scribes asked Him : Why do not Thy disciples walk according to the tradition of the ancients, but they eat bread with common⁸ hands ?

6. But He answering, said to them : Well did Isaiah prophesy of you hypocrites, as it is written : " This people⁹ honoreth Me with their lips, but their heart is far from Me.

7. And in vain do they worship Me, teaching doctrines and precepts of men."

8. For leaving the commandment of God, ye hold the tradition of men, the baptisms of pots and of cups ; and many other things ye do like to these.

9. And He said to them : Well¹⁰ do ye make void the commandment of God, that ye may keep your own tradition.

¹ The Jews generally, excepting the Sadducees, who disregarded this traditional observance.

² The Greek term, *πνγμῆ*, signifies the clenched fist. Erasmus conjectures that the ancient reading was *πνγμῆ*. The Syriac version renders it diligently.

³ The term denotes tenacity of observance.

⁴ It may be taken for any public place, or for the street.

⁵ Some contend that they used the bath on this occasion : but others believe that they only plunged their hand into water.

⁶ Couches.

⁷ G. P. "Then." Fritzsche and Lachmann adopt the conjunction used in the Vulgate, which is conformable to three of the chief manuscripts, and to the Coptic and other versions.

⁸ G. P. "Unwashed." Griesbach and Schott prefer the Vulgate reading, on the authority of two of the chief manuscripts, and of versions.

⁹ Isai. xxix. 13.

¹⁰ G. Ketz. It is said ironically.

10. For Moses said: "Honor thy father¹ and mother;" and "He that shall curse father,² or mother, let him die the death."

11. But ye say: If a man shall say to his father, or mother, Corban (which is a gift³) whatsoever is from me, shall profit thee:*

12. And farther ye suffer him not to do any thing for his father or mother,⁵

13. Making void the word of God by your own tradition, which ye have delivered.⁶ And many other such like things ye do.

14. And calling again⁷ the multitude to Him, He said to them: Hear Me all ye, and understand.

15. There is nothing from without a man that entering into him, can defile him: but the things which come from a man,⁸ those are they that defile a man.

16. If any man hath ears to hear, let him hear.

17. And when He was come into the house from the multitude, His disciples asked Him⁹ the parable.

¹ Exod. xx. 12. Deut. v. 16. Ephes. vi. 2.

² Exod. xxi. 17. Levit. xx. 9. Prov. xx. 20.

³ The evangelist takes care to explain the force of the Hebrew term to his readers.

⁴ See Matt. xv. 5. In addition to what I have there said, I may subjoin the explication of St. Jerom: "You compel, he says, children to say to their parents: 'whatever gift I intended to make to God, I am spending in maintaining thee: and it is profitable to thee, father or mother;' that they fearing to take what they see is devoted to God, may rather live in poverty than partake of things consecrated."

⁵ They actually prevented the discharge of natural duty, by teaching the son that whatever he had resolved to devote to holy purposes, could not be touched, even for the relief of the parent.

⁶ One to another, and taught.

⁷ Matt. xv. 10. G. P. "all." Three of the chief manuscripts and several versions have the Vulgate reading.

⁸ G. P. "out of him." The Vatican, Cambridge, and another uncial manuscripts, as also the Gothic and Coptic versions, agree with the Vulgate.

⁹ G. P. "concerning." Schott, Fritzsche and Lachmann retain the Vulgate reading as the more difficult, and supported by three of the chief manuscripts. The apostles asked him to explain the meaning of the parable.

18. And He saith to them : So are ye also without understanding ? Understand ye not that every thing from without, entering into a man, cannot defile him :

19. Because it entereth not into his heart, but goeth into the stomach, and going out into the sink, purging¹ all meats ?

20. But He said, that the things which come out from a man, they defile a man.

21. For from within,² out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,³ blasphemy, pride, foolishness.

23. All these evil things come from within, and defile a man.

24. And rising from thence He went into the borders of Tyre and Sidon :⁴ and entering into a house, He would that no man should know it,⁵ and He could not be hid.

25. For a woman whose daughter had an unclean spirit, as soon as she heard of Him, came in, and fell down at His feet.

26. For the woman was a gentile,⁶ a native of Syro-phœnicia.⁷ And she besought Him to cast forth the devil out of her daughter.

27. But He said to her : Suffer first the children to be satisfied : for it is not good to take the bread of the children, and cast it to the dogs.

¹ The construction of this sentence is difficult. The meaning seems to be that all material defilement of food is provided for by the natural process of excretion, and that it cannot affect the heart or soul.

² Gen. iv. 5.

³ Envy.

⁴ Matt. xv. 21.

⁵ Our Lord acted as if desirous of secrecy. Had he effectually willed to be concealed, He could doubtless have escaped notice.

⁶ The Greek term means Grecian, but it was used by the Jews of the gentiles generally.

⁷ In Matthew she is called a Chananæan, being descended from the ancient inhabitants of Chanaan.

28. But she answered and said to Him: Yea, Lord; for the whelps also eat, under the table, of the crumbs of the children.

29. And He said to her: For this saying¹ go thy way: the devil is gone out of thy daughter.

30. And when she was come into her house, she found the girl lying upon the bed, and that the devil was departed.²

31. And again going out of the borders of Tyre, He came by Sidon³ to the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring to Him one deaf and dumb;⁴ and they besought Him that He would lay His hand upon him.

33. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue;

34. And looking up to heaven, He groaned,⁵ and said to him: ΕΡΗΜΕΤΑ; which is, Be thou opened.

35. And immediately his ears were opened, and the string of his tongue was loosed, and he spake right.

36. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it.⁶

¹ Not for the smartness of the repartee, but for the strength of her faith, and for her perseverance and humility.

² The order is inverted in the common Greek.

³ G. P. "Departing from the coasts of Tyre and Sidon." Fritzsche, Laehmann and Schott adopt the Vulgate reading, which is conformable to three of the chief manuscripts, and to many versions. It does not appear that our Lord went into either city, although He was on the borders of the territory attached to them.

⁴ Matt. ix. 32. G. *μωγιλαλος*. P. "had an impediment in his speech." His dumbness may have been a consequence of his deafness. However, it is afterwards said, that the string of his tongue was loosed: so that he appears to have been tongue-tied, a stammerer.—The impediment being removed, he spoke correctly.

⁵ These acts were significant, and calculated to exercise the humility of the applicant for relief.

⁶ Not in opposition to His commands, but from an impulse of gratitude and admiration, which they could not repress.

37. And so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear and the dumb to speak.

CHAPTER VIII.

*Christ feeds four thousand. He gives sight to a blind man.
He foretells His passion.*

1. In those days again,¹ when there was a great multitude, and they had nothing to eat,² calling the³ disciples together, He saith to them:

2. I have compassion on the multitude, for behold they have now been with Me⁴ three days, and they have nothing to eat.

3. And if I shall send them away fasting⁵ to their home, they will faint on the way, for some of them have come from afar.

4. And His disciples answered Him: Whence can any one satisfy⁶ them with bread here in the wilderness?

5. And he asked them: How many loaves have ye? They said seven.

6. And taking the seven loaves, giving thanks He broke, and gave to His disciples to set before them, and they set them before the people.

¹ Matt. xv. 32. G. P. Omit "again." Five uncial manuscripts and many versions have this adverb, which is familiar to St. Mark.

² G. P. "Jesus." The name is omitted in the chief manuscripts and versions and is cancelled by Griesbach and Schott.

³ G. P. "His." The pronoun is wanting in two good manuscripts and in many versions.

⁴ They wait upon Me.

⁵ It does not imply that they had been entirely without food during the whole three days. Their provisions were now exhausted.

⁶ The Greek term is originally applied to the pasturage of cattle. When followed by a genitive case, as in the text, it signifies to satiate. I have adopted the term used in the Protestant version instead of "fill," of the Rheinish translators.

7. And they had a few little fishes; and He blessed them, and commanded *them*¹ to be set before *them*.

8. And² they ate and were satisfied, and they took up the fragments which remained, seven baskets full.

9. And they that had eaten were about four thousand: and He sent them away.

10. And immediately going up into a ship, with His disciples, He came into the country of Dalmanutha.

11. And the Pharisees came forth, and began to question with Him,³ asking Him a sign from Heaven, tempting Him.

12. And sighing deeply in spirit,⁴ He saith: Why doth this race seek⁵ a sign? Verily I say to you, If⁶ a sign shall be given to this race.

13. And leaving them, He went up again into the ship, and passed to the other side of the water.

14. And they forgot to take bread:⁷ and they had but one loaf with them in the ship.

15. And He charged them, saying: Take heed and⁸ be-

¹ G. P. "them also." These words are suspected by Schott to be an interpolation; they are wanting in several manuscripts and versions. The English version requires the pronoun to be used twice, although in the Latin and Greek it is expressed in neither case.

² G. & P. "So." The Vulgate reading is found in four of the chief manuscripts, and in several versions.

³ Matt. xvi. 1. Luke xi. 54. "To wrangle." A Catholic.

⁴ This expresses the intenseness of His feelings.

⁵ G. P. "seek after." Schott prefers the simpler form of the Greek verb, which is found in four of the chief manuscripts, and in several versions.

⁶ This is equivalent to a negation. In oaths and imprecations it had that force, the invocation of divine vengeance being implied, if the truth were not stated. Our Lord used it in connexion with His solemn asseveration. He gave them a sign of an opposite kind from that which they sought—one taken from the bowels of the earth—the resurrection of His body.

⁷ Matt. xvi. 5.

⁸ G. P. The conjunction is omitted, but it should be inserted, as Schott thinks, in accordance with a Parisian manuscript, and some versions. The double warning serves for greater emphasis and solemnity.

ware of the leaven of the Pharisees, and of the leaven of Herod.¹

16. And they reasoned² among themselves, saying :³ Because we have no bread.

17. Which Jesus knowing, saith to them : Why do ye reason,⁴ because ye have no bread ? Do ye not yet know, nor understand ? Have ye still your heart blinded ?

18. Having eyes, see ye not ? and having ears, hear ye not ? do ye not remember ?

19. When I broke the five loaves among five thousand,⁵ how many baskets full of fragments took ye up ? They say to Him : Twelve.

20. When also the seven loaves among four thousand, how many baskets of fragments took ye up ? And they say to Him : Seven.

21. And He said to them : How do ye not yet understand ?⁶

22. And they come⁷ to Bethsaida ; and they bring to Him a blind man, and they besought Him to touch him.

23. And taking the blind man by the hand, He led him out of the town,⁸ and spitting upon his eyes,⁹ laying His hands on him, He asked him if he saw any thing.

¹ St. Matthew makes mention of the leaven of the Sadducees, without naming Herod. Probably this prince favored their errors. His guile and duplicity were also to be guarded against.

² The Greek term means rather : "they disputed," but it is used also for reasoning or thinking.

³ There is an ellipsis of some words. "He thus warns us," &c.

⁴ A similar ellipsis occurs here : "as if I thus spoke."

⁵ *Supra* vi. 41. *John* vi. 11.

⁶ Having been witnesses of these miracles, they should have understood that their neglecting to provide bread could not have given occasion to His warning.

⁷ G. P. "he cometh." The plural form is found in four of the chief manuscripts, and in the versions generally. Griesbach and Schott adopt it.

⁸ The motive seems to have been to avoid too great notoriety.

⁹ This sufficiently indicates that humility must prepare us for divine favors. We must cheerfully accept humiliation.

24. And looking up,¹ he said: I see men as it were trees, walking about.²

25. After that again He laid His hands upon his eyes,³ and he began⁴ to see, and he was restored, so that he saw all things⁵ clearly.

26. And He sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

27. And Jesus went out, and His disciples, into the towns of Cæsarea-Philippi;⁶ and on the way He asked His disciples, saying to them: Who do men say that I am?⁷

28. They answered Him, saying: John the Baptist; but some Elias, and others⁸ as one of the prophets.

29. Then⁹ He saith to them: But who do ye say that I am? Peter answering said to Him: Thou art the Christ.¹⁰

30. And He strictly charged them, that they should not tell any man of Him.

31. And He began to teach them, that the Son of man must suffer many things, and be rejected by the ancients,

¹ The Greek term implies that he looked again. He does not appear to have been born blind, since he had the ideas of the height of men and trees sufficiently distinct.

² The men as seen by him resembled trees in height, but were distinguished by their walking.

³ The mere act of the will of Christ was sufficient for the perfect restoration of the man to sight: but He was pleased to perform the miracle gradually, probably with a view to exhibit a striking image of the degrees by which we pass from darkness to the full light of religion.

⁴ The text has: "made him see." He had already begun to see; but now he began to see distinctly.

⁵ *Ἐάναντας*. P. "every man." Four of the chief manuscripts, and the versions generally, have the neuter, which Lachmann, Fritzsche and Schott adopt.

⁶ Matt. xvi. 15.

⁷ Luke ix. 18.

⁸ This particle is not in the text.

⁹ G. P. "And."

¹⁰ Grotius ascribes the silence of St. Mark concerning the splendid promise made to St. Peter on this occasion, to the modesty of the apostle who would not allow his disciple to record it.

and by the high-priests, and the scribes, and be put to death; and after three days rise again.

32. And He spake the word¹ openly. And Peter taking Him aside,² began to rebuke Him.³

33. But He turning about and seeing His disciples, threatened⁴ Peter, saying: Go after Me, Satan, because thou dost not relish the things that are of God, but that are of men.

34. And calling the multitude together with His disciples, He said to them: If any man⁵ will follow after Me,⁶ let him deny himself, and take up his cross, and follow Me.

35. For whosoever will save his life shall lose it, and whosoever shall lose his life for the sake of Me and of the gospel,⁷ shall save it.

36. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

37. Or what shall a man give in exchange for his soul?

38. For he that shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of man also will be ashamed of him,⁸ when He shall come in the glory of His Father with the holy angels.

¹ The matter.

² The verb here implies the taking apart.

³ To remonstrate with Him, doubtless affectionately and reverently.

⁴ Our Lord used strong language to render Peter fully sensible how ineopportune was his remonstrance, which interfered with the divine counsels. The verb is the same as that used when speaking of Peter's remonstrance.

⁵ Matt. x. 38; xvi. 24. Luke ix. 27; xiv. 27. G. P. "Whosoever." The Vulgate reading is found in three of the chief manuscripts and in some versions. Schott prefers the received text.

⁶ G. P. "come after." Very many manuscripts and versions have the Vulgate reading, which Schott adopts.

⁷ Luke xvii. 33. John xii. 25. G. P. "The same." Griesbach has expunged this from the received text. It is not found in many excellent manuscripts and versions.

⁸ Christ will not own as His disciple whosoever has denied Him, or His doctrine, through human respect, or fear. Matt. x. 33. Luke ix. 26; xii. 9.

39. And He said to them : Verily I say to you, that there are some of them that stand here, who shall not taste death till they see the kingdom of God coming in power.¹

CHAPTER IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility, and to avoid scandal.

1. And after six days² Jesus taketh with Him Peter and James and John, and leadeth them up to a high mountain apart by themselves, and He was transfigured before them.

2. And His garments became shining and exceeding white, as snow, so as no fuller upon earth can make white.

3. And there appeared to them Elias with Moses ; and they were talking with Jesus.

4. And Peter answering, said to Jesus : Rabbi, it is good for us to be here ; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

5. For he knew not what he said,³ for they were struck with fear.

6. And there was a cloud overshadowing them, and a voice came out of the cloud, saying : This is my most beloved Son :⁴ hear ye Him.

7. And immediately looking about, they saw no more any one, but Jesus only with them.

8. And as they came down from the mountain,⁵ He charged them not to tell any man what things they had

¹ This is understood of the transfiguration, which is about to be related. Matt. xvi. 28. Luke ix. 27.

² Matt. xvii. 1. Luke ix. 28.

³ He was transported out of himself.

⁴ Lit. "My Son, the beloved." St. Matthew and St. Luke add : "in whom I am well pleased." This is implied in the term "beloved."

⁵ Matt. xvii. 9.

seen, till the Son of man shall be risen again from the dead.

9. And they kept the word to themselves;¹ questioning together what that should mean: when He shall be risen from the dead.²

10. And they asked Him saying: Why then³ do the Pharisees and scribes say that Elias must come first?

11. He answering said to them: Elias, when he shall come first, shall restore all things; and how⁴ it is written of the Son of man, that He must suffer many things, and be despised.

12. But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

13. And coming to His disciples, He saw a great multitude about them, and the scribes disputing with them.

14. And presently all the crowd seeing Jesus, was astonished and struck with fear:⁵ and running to Him, they saluted Him.

15. And He asked them:⁶ What do ye question about among you?

¹ They observed the secrecy which He enjoined, and they pondered on what He had said concerning His resurrection.

² G. P. "what the rising from the dead should mean." The Cambridge manuscript as also the Syriac and Persian versions have the Vulgate reading.

³ Mal. iv. 5.

⁴ He proceeded to explain the prophecies of His sufferings. Isai liii. 3. 4. The sentence is elliptical. "A Catholic" supposes that the latter part of the sentence has been transposed: but this cannot be easily admitted without some manuscript to prove it.

⁵ There is but one verb in the original. It expresses astonishment accompanied with reverential fear. Something of the glory of His transfiguration may have been manifest in His countenance, like Moses descending from the mountain. The singular number is used in the first part of this verse in the Greek and Vulgate, and is judged by Griesbach and Schott to be the true reading.

⁶ G. P. "the scribes." Three of the best manuscripts and several versions have the pronoun, which is adopted by Griesbach and Schott.

⁷ G. P. "with them." Schott, in his Latin translation of the text, adopts the Vulgate version of the last words.

16. And one of the multitude¹ answering, said: Master, I have brought to Thee my son, having a dumb spirit,

17. Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away:² and I spake to Thy disciples to cast him out, and they could not.

18. He answering them³ said: O unbelieving race, how long shall I be with you? how long shall I suffer you? Bring him to Me.

19. And they brought him. And when He had seen him, immediately the spirit troubled⁴ him; and being thrown down upon the ground, he rolled about foaming.

20. And He asked his father: How long time is it that this happened to him?⁵ But he said: From his infancy.

21. And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if Thou canst do any thing,⁶ help us, having compassion on us.

22. And Jesus saith to him:⁷ If thou canst believe, all things are possible to him that believeth.⁸

23. And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

24. And when Jesus saw the multitude running together,

¹ Luke ix. 38.

² These are tokens of epilepsy. In this case the demoniac possession was attended with the same symptoms.

³ G. P. "him." Four of the chief manuscripts and the versions generally have the plural.

⁴ G. P. "tare." Erasmus conjectures that the Vulgate reading is correct.

⁵ This question was put by our Lord that all might know the long continuance of the affliction.

⁶ This mode of expression does not necessarily imply doubt. It may be taken as equivalent to: Help us with all thy power. However, it is probable that the man had but a vague idea of the power of Christ, since our Lord took occasion to excite his faith.

⁷ *Tò*. The Greek article here stands alone, but it is very emphatic, although not easily translated. It means that this is required for the cure, namely to believe.

⁸ With due dependence on the divine counsels.

He threatened the unclean spirit, saying to him : Deaf and dumb spirit, I command thee, go out of him : and enter not any more into him.¹

25. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said : He is dead.²

26. But Jesus taking him by the hand, lifted him up : and he arose.

27. And when He was come into the house, His disciples secretly asked him : Why could not we cast him out ?

28. And He said to them : This kind can go out by nothing, but by prayer and fasting.³

29. And departing thence they passed through Galilee, and He would not that any man should know it.

30. And He taught⁴ His disciples, and said to them : The Son of man shall be delivered⁵ into the hands of men, and they will kill Him, and after He is killed, He will rise again the third day.

31. But they understood not the word :⁶ and they were afraid to ask Him.

32. And they came to Capharnaum. And when they were in the house, He asked them : What did ye treat of in the way ?⁷

33. But they held their peace, for in the way they had disputed among themselves, which of them was the greatest.⁸

¹ This was a special evidence of goodness, to prevent the return of the affliction.

² This last effort of the enemy shows his malignity, as well as his reluctance to yield the souls of which he has once got possession.

³ Extraordinary efforts are necessary to dislodge a powerful enemy.

⁴ Matt. xvii. 21. Luke ix. 22. 44.

⁵ The text is in the present tense. The Vulgate interpreter gives it in the future, because such is its meaning.

⁶ Although the language was plain, the announcement was so strange that they could not understand it.

⁷ By this question He intimated His knowledge of their secret conversations.

⁸ Matt. xviii. 1. Luke ix. 46. Whilst He foretold His sufferings and

34. And sitting down He called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant¹ of all.

35. And taking a child, He set him in the midst of them: whom when He had taken in His arms, He saith to them:

36. Whosoever shall receive one such child as this in My name, receiveth me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

37. John answered² Him, saying: Master, we saw one who followeth not us, casting out devils in Thy name, and we forbade him.³

38. But Jesus said: Do not forbid him. For there is no man⁴ that doth a miracle in My name, and can soon speak ill of Me.

39. For he that is not against you, is for you.⁵

40. For whosoever shall give to you to drink a cup of water in My name, because ye belong to Christ:⁶ Verily I say to you, he shall not lose his reward.

41. And whosoever shall scandalize⁷ one of these little ones that believe in Me, it were better for him that a mill-stone were hung round his neck, and he were cast into the sea.

death, they indulged a vain spirit of rivalry. Lit. "who greater?" P. "who *should be* the greatest?"

¹ Literally: "the deacon;" a butler, or steward.

² Luke ix. 49. Addressed.

³ G. P. "because he followeth us not." This addition is rejected by Erasmus, and by Schott.

⁴ 1 Cor. xii. 3.

⁵ G. P. "He that is not against us, is on our part." "But in a great number of manuscripts, some of them of note, in several editions, in the Vulgate, both the Syriac versions, the Saxon and the Gothic, the reading is *ἐμὴν* in both places, which is also preferred by Grotius, Mill, and Wetstein." Campbell.

⁶ Matt. x. 42. Our Lord here speaks of Himself in the third person.

⁷ Cause to sin. Mark xviii. 6. Luke xvii. 2.

42. And if thy hand scandalize thee,¹ cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire:

43. Where their worm dieth not, and the fire is not extinguished.

44. And if thy foot scandalize thee, cut it off: it is better for thee to enter, lame, into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

45. Where their worm dieth not, and the fire is not extinguished.

46. And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire:

47. Where their worm dieth not, and the fire is not extinguished.²

48. For every one shall be salted with fire:³ and every victim shall be salted with salt.⁴

49. Salt is good:⁵ but if the salt become unsavory, wherewith will ye season it?⁶ Have salt in you,⁷ and have peace among you.

¹ Matt. v. 30; xviii. 8.

² Isai lxvi. 24.

³ The fire is to be conservative like salt. It is to burn without consuming.

⁴ As the victims were salted under the ancient dispensation, Lev. ii. 13. so are the reprobate to be penetrated with fire.

⁵ From the mention of salt used in seasoning the victims, Christ passes to commend wisdom of which it was the symbol. Matt. v. 13. Luke xiv. 34.

⁶ If those who should impart wisdom to others—if they who are the salt of the earth—lose their savour, with what can the people be seasoned.

⁷ Have wisdom in you.

CHAPTER X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

1. And rising up from thence,¹ He cometh into the borders of Judea, beyond the Jordan : and the multitudes flock to Him again. And as He was accustomed, He taught them again.

2. And Pharisees coming to Him, asked Him : Is it lawful for a man to put away his wife ? tempting Him.²

3. But He answering, saith to them : What did Moses command you ?

4. They said : Moses³ permitted to write a bill of divorce, and to put⁴ away.

5. To whom Jesus answering, said : Because of your hardness of heart He wrote you that precept.

6. But from the beginning of the creation,⁵ God made them male and female.

7. For this cause⁶ a man shall leave his father and mother, and shall cleave to his wife.

8. And they two shall be in one flesh.⁷ Therefore now they are not two, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house again His disciples asked Him concerning the same thing.

¹ Matt. xix. 1.

² These words mark the motive of the inquiry. It was not in order to be enlightened ; but in the hope of embarrassing our Lord, and finding a pretext for accusing Him.

³ Deut. xxiv. 1.

⁴ Her.

⁵ Gen. i. 27.

⁶ Gen. ii. 24. Matt. xix. 5. 1 Cor. 7. 10. Ephes. v. 31.

⁷ 1 Cor. vi. 16.

11. And He saith to them : Whosoever shall put away his wife, and marry another, committeth adultery upon her.¹

12. And if the wife shall put away her husband,² and be married to another, she committeth adultery.

13. And they brought to Him young children, that He might touch them. And the disciples rebuked those that brought them.

14. But when Jesus saw it, He was much displeased, and saith to them : Suffer the little children to come unto Me, and forbid them not : for of such is the kingdom of God.

15. Verily I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it

16. And taking them in His arms, and laying His hands on them, He blessed them.

17. And when He was gone forth into the way, a certain man running up and kneeling before Him,³ asked Him : Good master,⁴ what shall I do that I may inherit everlasting life ?

18. And Jesus said to him : Why dost thou call Me good ?⁵ None is good but one, God.

19. Thou knowest the commandments :⁶ Do not commit

¹ With her whom he marries. See "A Catholic."

² This case had not been contemplated by the law ; yet instances of it occurred, as Josephus states, Salome, sister of Herod, having sent a bill of divorce to Costobarus, and Herodias to Philip. The intercourse of the Jews with the Romans, among whom divorces of this kind were common, tended to encourage this practice, which, on this account, may have been specially noted by our Lord, and by Mark writing chiefly for gentile converts at Rome. In the Christian dispensation the marriage rights of husband and wife are equally binding.

³ This reverence did not imply adoration.

⁴ Matt. xix. 16. Luke xviii. 18.

⁵ He mildly reproves him for giving him that title, whilst he did not acknowledge Him to be God, who alone is essentially and supremely good.

⁶ Exod. xx. 13.

adultery : do not kill : do not steal : bear not false witness : do no wrong¹ : honor thy father and mother.

20. But he answering, said to Him : Master, all these things I have observed from my youth.²

21. And Jesus looking on him, loved him,³ and said to him : One thing is wanting to thee⁴ : go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come,⁵ follow Me.

22. He being struck sad at that saying, went away sorrowful : for he had great possessions.⁶

23. And Jesus looking round about, saith to His disciples : with what difficulty shall they that have riches enter into the kingdom of God !

24. And the disciples were astonished at His words. But Jesus again answering, saith to them : children,⁷ how hard is it for them that trust in riches,⁸ to enter into the kingdom of God.

25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. They wondered the more, saying among themselves : Who then can be saved ?

27. And Jesus looking on them, saith : With men it is impossible ; but not with God : for all things are possible with God.

¹ The Greek term means to despoil.

² The youth had lived in great innocence.

³ His innocence won the approbation and love of our Lord.

⁴ In order to be perfect.

⁵ G. P. "take up the cross." Campbell observes : "These words are not in the Ephrem. and Cambridge manuscripts. There is nothing corresponding to them in the Vulgate, Saxon, and Coptic versions."

⁶ Attachment to the goods of this earth is cherished by many who are free from gross vices.

⁷ There is peculiar tenderness in this appellation, which was not usually employed by our Lord.

⁸ This explains what He had just said.

28. And¹ Peter began to say to Him :² Behold, we have left all things, and have followed Thee.

29. ³Jesus answering said : Verily I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother,⁴ or children, or lands for my sake, and for the sake⁵ of the gospel,

30. Who will not receive a hundred times as much, now in this time ; houses, and brethren, and sisters,⁶ and mothers, and children, and lands,⁷ with persecutions :⁸ and in the world to come life everlasting.

31. But many that are first⁹ shall be last ; and the last first.

32. And they were on the road going up to Jerusalem : and Jesus went before them, and they were astonished ; and following, they were afraid.¹⁰ And taking again¹¹ the twelve, He began to tell them the things that should befall Him.

33. Behold we go up to Jerusalem, and the Son of man

¹ P. "Then."

² Matt. xix. 27. Luke xviii. 28.

³ G. P. "And." Griesbach omits the conjunction : which is wanting in the chief manuscripts and versions.

⁴ "Or wife:" is added by Griesbach ; but it is wanting here in two manuscripts, as well as in the Vulgate, Coptic, Armenian, and Saxon versions. It is found in the corresponding passage of Matthew xix. 29, and was probably borrowed thence by some one who suspected that the omission was accidental.

⁵ The preposition is repeated in many manuscripts and versions. Griesbach and Schott adopt the Vulgate reading.

⁶ "Fathers" are omitted, but understood. In three of the chief manuscripts and several versions "Father" is mentioned.

⁷ The meaning is that every sacrifice made for Christ will be compensated a hundred fold, even in this life. The enumeration serves to assure us, that we shall have an equivalent for each object relinquished.

⁸ This is difficult to understand. It may mean that the recompense will be enjoyed even amidst persecutions.

⁹ Matt. xix. 30.

¹⁰ They felt a reverential awe of His person. It appears that since His transfiguration, His presence produced a greater feeling of reverence.

¹¹ Entering into conversation with them. Luke xviii. 31.

will be betrayed to the chief priests, and scribes and ancients,¹ and they will condemn Him to death, and deliver Him to the gentiles.

34. And they will mock Him, and spit on Him, and scourge Him, and put Him to death: and on the third day He will rise again.

35. And James and John, the sons of Zebedee, come to Him,² saying: Master, we desire that whatsoever we shall ask, Thou wouldst do it for us.³

36. But He said to them: What do ye wish Me to do for you?

37. And they said: Grant to us, that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.⁴

38. And Jesus said to them: Ye know not what ye ask. Can ye drink of the cup⁵ of which I drink: or⁶ be baptized with the baptism wherewith I am baptized?⁷

39. But they say to Him: We can. And Jesus saith to them: Ye shall indeed drink of the cup of which I drink: and with the baptism wherewith I am baptized, ye shall be baptized.

40. But to sit on My right hand, or on the left,⁸ is not

¹ The ancients are not mentioned in this place in the Greek.

² Matt. xx. 20.

³ From St. Matthew it appears that their mother first made the petition. They stood by, and urged it.

⁴ Notwithstanding the clear prediction which Christ had just made of His sufferings, they still clung to the hope of a glorious manifestation of His power, which they thought would soon take place. They were not yet disabused of the idea of an earthly kingdom.

⁵ A bitter potion is the figure of much suffering.

⁶ G. P. "and." Four of the chief manuscripts and many versions have the disjunctive conjunction.

⁷ To be plunged and overwhelmed in affliction is signified by this figure.

⁸ G. P. "My." The pronoun is wanting in nine uncial manuscripts, and in the versions generally.

Mine to give to you,¹ but to them for whom it is prepared.²

41. And the ten hearing it, began to be much displeased at James and John.

42. But JESUS calling them, saith to them: Ye know that they who seem³ to rule over the gentiles, lord it over them: and their princes exercise power⁴ over them.

43. But it is not so among you: but whosoever will be greater, shall be your serving man.⁵

44. And whosoever will be first among you, shall be the servant⁶ of all.

45. For the Son of man also is not come to be served,⁷ but to serve, and to give His life a redemption⁸ for many.

46. And they come to Jericho:⁹ and as He went out of Jericho, with His disciples, and a very great multitude, Bar-timeus, the blind man, the son of Timeus,¹⁰ sat by the way side begging.¹¹

47. Who, when he had heard that it was JESUS of Nazareth, began to cry out, and to say: JESUS, Son of David, have mercy on me.

48. And many rebuked him, that he might hold his peace;

¹ "To you:" these words are not in the common Greek: "is not mine to give unless to them," etc. The words inserted in the Protestant version, "it shall be given to them," change the meaning, as if Christ had not the right to give the highest seats to those for whom the Father designed them.

² According to the Divine counsels, which are merciful and just.

³ The Greek participle αὐτοκρατορες is thought by many to be pleonastic, so that the phrase might be rendered: "those that rule." It may signify those who are acknowledged as rulers.

⁴ The terms signify uncontrolled power wantonly exercised.

⁵ Attendant, as a butler, waiter, or steward.

⁶ Slave.

⁷ *To be waited on.* It is the verb formed of the noun signifying a waiter or attendant.

⁸ A ransom, as one who pays a debt for another.

⁹ Matt. xx. 29. Luke xviii. 35.

¹⁰ The evangelist in these words explains the meaning of Bartimeus.

¹¹ St. Matthew speaks of two blind men, of whom Bartimeus was probably the better known.

but he cried a great deal the more : Son of David, have mercy on me.

49. And JESUS standing still, commanded him to be called. And they call the blind man, saying to him : Be of good heart : arise, He calleth thee.

50. Who, casting off his garment, leaped up,¹ and came to Him.

51. And JESUS answering, said to him : What wilt thou that I should do to thee ? And the blind man said to Him : Rabboni,² that I may see.

52. And JESUS saith to him : Go thy way : thy faith hath healed thee. And immediately he saw, and followed Him³ in the way.

CHAPTER XI.

Christ enters into Jerusalem upon an ass : He curses the barren fig-tree ; and drives the buyers and sellers out of the temple.

1. And when they were drawing near to Jerusalem⁴ and to Bethania⁵ at the mount of Olives, He sendeth two of His disciples.

2. And saith to them : Go into the village that is over

¹ G. P. "rose." Three of the chief manuscripts, and several versions, have the Vulgate reading, which is adopted by Fritzsche, Lachmann and Schott.

² This form is augmentative, as a similar termination in Italian. The Protestant version has : Lord. Griesbach and Schott read Rabbouni. Either form is a Syriac modification of the Hebrew term Rabbi.

³ G. P. "Jesus." Five of the principal manuscripts, and the versions generally, have the pronoun. The name seems to have been inserted by way of interpretation.

⁴ Matt. xxi. 1. Luk. xix. 29. P. G. "Bethphage." It is omitted in the Cambridge manuscript and Saxon version, as well as in the Vulgate. Bethphage, not Bethania, is mentioned by St. Matthew, and both are mentioned by St. Luke. They were neighboring villages.

⁵ He had left Bethania, but was still in its neighborhood.

against you, and immediately at your coming in thither, ye shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3. And if any man shall say to you, What are ye doing? ¹ Say ye that the Lord hath need of him: and immediately he will let him come hither.

4. And going their way, they found a colt tied before the gate without, in the meeting of two ways: and they loose him.

5. And some of them that stood there, said to them: What do ye, loosing the colt?

6. They said to them as Jesus had commanded them; and they let him go with them.

7. And they brought the colt to Jesus; ² and they lay³ their garments on him, and He sat upon him.

8. And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying: Hosannah, blessed is He that cometh in the name of the Lord.

10. Blessed be the kingdom of our father David that cometh, ⁴ Hosannah in the highest.

11. And He⁵ entered into Jerusalem, into the temple: ⁶

¹ G. P. "Why do ye this?" Schott prefers the Vulgate reading.

² John xii. 14.

³ G. P. "Cast." Griesbach, on the authority of four manuscripts, adopts the Vulgate reading, which is in the present tense.

⁴ The reign of the Messiah, which was begun, was the kingdom of David, whose Son He was. The Jews generally looked on him as their father, since the royal line had been propagated from him. Ps. cxvii. 26. Matt. xxi. 9. G. P. "In the name of the Lord." Bloomfield remarks: "These words (which interrupt the construction) are omitted in many good manuscripts of different recensions, and in the opinion of almost all the critics are to be expunged."

⁵ G. P. "Jesus." The name is wanting in three of the chief manuscripts and in the versions. Fritzsche and Schott adopt the Vulgate reading.

⁶ Matt. xxi. 10.

and having viewed all things round about, when now evening was come, He went out to Bethania, with the twelve.

12. And the next day,¹ when they came out from Bethania, He was hungry.

13. And when He had seen from afar² a fig-tree having leaves, He came, if perhaps He might find any thing on it. And when He was come to it, He found nothing but leaves, for it was not the time for figs.³

14. And answering, He⁴ said to it: May man nevermore hereafter eat fruit of thee. And His disciples heard it.

15. And they come to Jerusalem. And when He was entered into the temple, He began to cast out them that sold and bought in the temple, and He overthrew the tables of the money changers, and the stalls of them that sold doves.

16. And He suffered not that any man should carry a vessel through the temple.⁵

17. And He taught, saying to them: Is it not written:⁶

¹ St. Matthew, xxi. 19, relates the curse of the fig-tree as having taken place the day after the buyers and sellers were cast out from the temple: whilst St. Mark presents it as happening previously. The latter evangelist enters more minutely into the details, which St. Matthew records collectively, having in view rather the connexion of the matters than the time when they respectively occurred. On the first day Christ looked about the temple, without doing any act: on the second, as He was coming towards the city, He cursed the fig-tree, and subsequently cast the buyers and sellers from the temple. The tree withered immediately; but it was visited and observed anew on the following day.

² The preposition is here found in six uncial manuscripts.

³ Figs that do not ripen in season, sometimes ripen afterwards in the spring.

⁴ G. P. "Jesus." Griesbach cancels the name on the authority of seven manuscripts and of the versions generally.

⁵ The term vessel, according to the Hebrew use of it, may be understood of any instrument, or utensil. It was deemed disrespectful to carry any thing of the kind through the temple.

⁶ Isai lvi. 7; Jer. vii. 11.

"My house shall be called the house of prayer to all nations? But ye have made it a den of thieves."

18. Which when the chief priests and the scribes¹ had heard, they sought how they might destroy Him,² for they feared Him, because the whole multitude was in admiration at His doctrine.

19. And when evening was come, He went forth out of the city.

20. And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21. And Peter remembering, said to Him: Rabbi, behold, the fig-tree which Thou didst curse, is withered away.

22. And Jesus answering, saith to them: Have the faith of God.³

23. Verily I say to you, that whosoever shall say to this mountain: "Be thou removed, and be cast into the sea,"⁴ and shall not stagger in his heart, but believe, that whatsoever he saith shall be done, it shall be done unto him.⁵

24. Therefore I say unto you,⁶ all things whatsoever ye ask when ye pray, believe that ye shall receive: and they shall come unto you.

25. And when ye shall stand to pray,⁷ forgive, if ye have aught against any man; that your Father also who is in heaven, may forgive you your sins.

¹ G. P. "The scribes and the chief priests." Many manuscripts and versions have the Vulgate reading, which is adopted by Fritzsche, Lachmann and Schott.

² Without exciting the people.

³ Matt. xxi. 21. Divine faith—faith in God—the gift of God. It may also mean confidence in God.

⁴ A proverbial mode of expression, signifying that things the most difficult may be accomplished through faith.

⁵ G. P. "Whatsoever he saith." Griesbach and Schott regard these words with suspicion. They are wanting in four of the chief manuscripts and in some versions.

⁶ Matt. vii. 7; xxi. 22. Luke xi. 9.

⁷ Standing was the ordinary posture of the Jews in public prayer. Matt. vi. 14; xviii. 35.

26. But if ye will not forgive, neither will your Father, that is in heaven, forgive you your sins.

27. And they come again to Jerusalem. And when He was walking in the temple, the chief priests, and the scribes, and the ancients come to Him;

28. And say to Him: By what authority dost Thou these things?¹ and who hath given Thee this authority, that Thou shouldst do these things?

29. And Jesus answering said to them: I will also ask you one word; and answer Me; and I will tell you by what authority I do these things.

30. Was the baptism of John from heaven, or from men? Answer Me.

31. But they thought with themselves,² saying: If we say, From heaven: He will say: Why then did ye not believe Him?

32. If we say: From men; we fear³ the people. For all men held of John that he was truly a prophet.

33. And they answering say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

CHAPTER XII.

The parable of the vineyard and husbandmen. Cesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

1. And He began to speak to them in parables:⁴ A man planted a vineyard, and made a hedge about it; and dug a

¹ Luke xx. 2.

² The Greek term may signify their discourses, one to the other.

³ G. P. "They feared." Several versions and some manuscripts of a later date, as also some quotations of the Fathers, have the Vulgate reading.

⁴ Isai. v. 1.; Jer. ii. 21; Matt. xxi. 33; Luke xx. 9.

wine-vat, and built a tower, and let it to husbandmen; and went into a far country.

2. And at the season¹ he sent to the husbandmen a servant, to receive of the husbandmen of the fruit of the vineyard.

3. But they having laid hands on him, beat him, and sent him away empty.

4. And again he sent to them another servant; and² him they wounded in the head, and used him shamefully.³

5. And again he sent another; and him they killed: and many others, of whom some they beat, and others they killed.

6. Therefore having yet an only son, most dear to him, he also sent him unto them, last of all, saying: They will respect my son.

7. But the husbandmen said, one to another: This is the heir: come, let us kill him, and the inheritance shall be ours.

8. And laying hold on him, they killed, and cast him out of the vineyard.⁴

9. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen; and will give the vineyard to others.

10. And have ye not read this Scripture: 'The stone⁵ which the builders rejected, the same is made the head of the corner:

¹ The time of vintage.

² G. P. "at him they cast stones." Griesbach, however, thinks that the corresponding word should be expunged from the common Greek: the Vulgate reading is conformable to the Cambridge, and five other manuscripts, as well as to the Coptic and Saxon versions.

³ G. P. "and sent him away shamefully handled." Three of the best manuscripts and several versions have the simpler terms of the Vulgate, which Fritzsche and Lachmann adopt.

⁴ They cast the corpse out.

⁵ Ps. cxvii. 22; Isai. xxviii. 16; Matt xxi. 42; Act. iv. 11; Rom. ix. 33; 1 Peter ii. 7.

11. This has been done by the Lord : and it is wonderful in our eyes ?

12. And they sought to lay hands on Him, but they feared the people. For they knew that He spake this parable to them. And leaving Him, they went their way.

13. And they send to Him¹ some of the Pharisees and of the Herodians, to catch Him in His speech,

14. Who coming say to Him: Master, we know that Thou art a true speaker, and that Thou carest not for any one : for Thou regardest not the person of men, but Thou teachest the way of God in truth. Is it lawful to give tax² to Cesar ; or shall we not give it ?

15. But He knowing their hypocrisy,⁴ saith to them : Why do ye tempt Me ? Bring me a denarius, that I may see it.

16. And they brought it to Him. And He saith to them : Whose is this image and inscription ? They say to Him : Cesar's.

17. And Jesus answering, said to them : Render therefore to Cesar⁵ the things that are Cesar's, and to God the things that are God's. And they marvelled at Him.⁶

18. And the Sadducees,⁷ who say there is no resurrection, came to Him, and asked Him, saying :

19. Master, Moses wrote unto us,⁸ that if any man's

¹ Matt. xxii. 15 ; Luke xx. 20.

² The Latin term *census* is here adopted in Greek, being the known term for the tax.

³ P. G. " Shall we give, or shall we not give ? " This is not found in the Cambridge manuscript. The Gothic and Saxon versions agree with the Vulgate. Josephus relates that Judas Gaulonites raised the question whether the payment of tribute to a heathen emperor was consistent with the devotedness of the Jews as God's own people A. l. xviii.

⁴ *Versutia* of the Vulgate here represents the Greek term for hypocrisy.

⁵ Rom. xiii. 7.

⁶ At His wisdom, which dictated so apt a reply, and avoided all occasion of censure.

⁷ Matt. xxii. 23 ; Luke xx. 27. They believed that man's existence terminated for ever in death. Joseph Ant. xviii. 1. de Bello ii. 8.

⁸ Wrote as law-giver—enacted. Deut. xxv. 5.

brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up issue to his brother.

20. Now there were seven brothers; and the first took a wife, and died, leaving no issue.

21. And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22. And the seven took her in like manner; and did not leave issue. Last of all the woman also died.

23. In the resurrection,¹ therefore, when they shall rise again, of which of them shall she be the wife? for the seven had her to wife.

24. And Jesus answering saith to them: Do ye not therefore err, because ye know not the Scriptures, nor the power of God?

25. For when they shall rise again from the dead, they shall neither marry, nor be married, but are² as angels in heaven.

26. And as concerning the dead that they rise again, have ye not read in the book of Moses, how in the bush³ God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but⁴ of the living. Ye therefore do greatly err.

28. And there came one of the scribes⁵ that had heard them reasoning together, and seeing that He had answered

¹ Some of the Pharisees believed that the souls of the just would return to life with new bodies: but the Jews generally believed that all the departed would resume their own bodies. 2 Macc. vii. 9; xii. 43. 44; John xi. 24; Acts xxiii. 8; xxiv. 15.

² They shall be. The present here has the force of the future.

³ Some conjecture that this was a manner of quoting, with reference to some historical point, as where the vision in the bush is related. Exod. iii. 8; Matt. xxii. 32.

⁴ G. P. "the God." This is wanting in six of the chief manuscripts, and in the versions generally. It is rejected by Griesbach and Schott.

⁵ Matt. xxii. 35.

them well, he asked Him which was the first commandment of all.

29. And Jesus answered him : The first commandment of all is :¹ Hear, O Israel :² the Lord thy³ God is one God.⁴

30. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength ! This is the first commandment.

31. And the second is like to it.⁵ Thou shalt love thy neighbor as thyself ! There is no other commandment greater than these.

32. And the scribe said to Him : Master, Thou hast well said with truth, that there is one God, and there is no other besides Him.

33. And that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbor as oneself, is a greater thing than all holocausts and sacrifices.

34. And Jesus seeing that he had answered⁶ wisely, said to him : Thou art not far from the kingdom of God.⁷ And no man after that durst ask Him any question.

35. And Jesus answering⁸ said, teaching in the temple : How do the scribes say, that Christ is the Son of David ?

¹ G. P. "The first of all the commandments." Griesbach adopts the Vulgate reading.

² Deut. vi. 4.

³ G. P. "our." One manuscript reads as the Vulgate : three have your.

⁴ G. P. "one Lord."

⁵ P. "the second is like, namely, this." Lachmann, Fritzsche and Schott adopt the Vulgate reading, which is agreeable to many manuscripts, and is required for the construction. Lev. xix. 18 ; Matt. xxii. 39 ; Rom. xiii. 9 ; Galat. v. 14 ; James ii. 8.

⁶ The observations of the scribe are styled an answer, as this often implied no reply to a question, but merely a speech, or address.

⁷ His views on this point were correct, and his dispositions were good.

⁸ This term is here equivalent to speaking, or questioning.

36. For David himself, in the Holy Ghost,¹ saith : The Lord said to my Lord : Sit on My right hand, until I make Thy enemies Thy footstool !²

37. David therefore himself calleth Him Lord ; and whence is He then his Son ? And a great multitude heard Him gladly.

38. And He said to them, in His teaching : Beware of the scribes, who love to walk in long robes,³ and to be saluted in the market-place,⁴

39. And to sit in the first chairs in the synagogues, and to have the highest place at banquets :

40. Who devour the houses of widows⁵ under the pretence of long prayer :⁶ these shall receive greater judgment.⁷

41. And Jesus sitting over against the treasury,⁸ beheld how the people cast money into the treasury, and many that were rich cast in much.

42. And there came a certain poor widow, and she cast in two mites, which make a farthing.⁹

43. And calling His disciples together, He saith to

¹ Inspired by the Holy Ghost.

² Ps. cix. i. ; Matt. xxii. 44 ; Luke xx. 42.

³ Matt. xxiii. 3 ; Luke xi. 42 ; xx. 46. The long robe called a stole was a mark of high distinction.

⁴ Any public place was understood by the Greek term.

⁵ Consume their wealth. Houses are taken for the contents. Widows were more likely to be imposed on by professions of piety, and thus to waste the wealth left them, and encourage impostors.

⁶ Under pretence of devotion.

⁷ Severer condemnation. Campbell complains of the harshness of the Protestant version : "damnation." "By the frequent, unnecessary, and sometimes consurable recourse of translators to the terms, *damned*, *damnation*, *damnable*, and others of like import, an asperity is given to the language of most modern translations of the New Testament, which the original evidently has not."

⁸ Luke xxi. 1. Of the temple : the chest where voluntary offerings to defray the expenses of worship were deposited. The place where the chest was, got the same name.

⁹ About half a cent.

them: Verily I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44. For all they did cast in of their abundance; but she of her want cast in all she had, her whole living.¹

CHAPTER XIII.

Christ foretells the destruction of the temple, and the signs that shall precede the day of judgment.

1. And as He was going out of the temple,² one of His disciples saith to Him: Master, behold what manner of stones and what buildings!³

2. And Jesus answering said to him: Seest thou all these great buildings? There will not be left a stone upon a stone, that will not be thrown down.⁴

3. And as He sat on the mount of Olives over against the temple, Peter, and James, and John and Andrew asked Him apart:

4. Tell us, when will these things be? and what will be the sign when all these will begin to be fulfilled?

5. And Jesus answering began to say to them: Take heed⁵ lest any man deceive you:

6. For many will come in My name, saying: I am He,⁶ and they will deceive many.

7. And when ye will hear of wars and rumors of wars, fear ye not: for such things must needs be; but the end is not yet.

8. For nation will rise against nation, and kingdom

¹ Her whole means of subsistence.

² Matt. xxiv. 1.

³ How splendid and magnificent.

⁴ Luke xix. 44; xxi. 6. This was literally fulfilled.

⁵ Eph. v. 6. 2 Thess. ii. 3.

⁶ The Messiah.

against kingdom, and there will be earthquakes in places, and famines.¹ These things are the beginning² of sorrows.

9. But look to yourselves. For they will deliver you up to councils; and ye will be beaten in the synagogues, and ye will stand before governors and kings for My sake, for a testimony unto³ them.

10. And the gospel must first be preached to all nations.

11. And when they shall lead you, and deliver you up, be not solicitous⁴ beforehand what ye shall speak;⁵ but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. And the brother will betray his brother unto death, and the father his son; and children will rise up against the parents, and will put them to death.

13. And ye will be hated by all men for My name's sake: but he that shall endure unto the end, he shall be saved.

14. And when ye shall see the abomination of desolation⁶ standing where it ought not: let him that readeth understand: then let them that are in Judea, flee to the mountains.

15. And let him that is on the housetop, not go down into the house, nor enter therein, to take any thing out of the house:

¹ G. P. "and troubles." The Cambridge and another manuscript, as also the Coptic, Saxon, and Ethiopic versions read as the Vulgate.

² G. P. "beginnings." Fritzsche and Schott read as the Vulgate, conformably to four of the chief manuscripts, and to versions generally.

³ P. "against them." Campbell justly censures this version.

⁴ P. "take no thought." This is too forcible. The Greek term denotes anxiety. Matt. x. 19. Luke xii. 11; xxi. 14.

⁵ G. P. "neither do ye premeditate:" these words are expunged by Griesbach. They are not found in the Cambridge and four other manuscripts, nor in the Coptic and Saxon versions.

⁶ Dan. ix. 27. Matt. xxiv. 15. Luke xxi. 20. G. P. "spoken of by Daniel the prophet."—"This clause," observes Campbell, "is not in the Cambridge and three other manuscripts of some note. It is wanting also in the Vulgate, Coptic, Saxon and Armenian versions." Griesbach expunges it.

16. And let him that shall be in the field, not turn back to take up his garment.

17. And wo to them that are with child, and that give suck in those days.

18. But pray ye that they¹ happen not in winter.

19. For in those days such tribulations² will be as were not from the beginning of the creation, which God created, until now, neither will be.³

20. And unless the Lord had shortened the days, no flesh would be saved: but for the sake of the elect, whom He hath chosen, He hath shortened the days.

21. And then if any man shall say to you: Lo! here is the Christ:⁴ lo! He is there: do not believe.

22. For false Christs and false prophets will arise, and will show signs and wonders, to seduce (if it were possible) even the elect.

23. Take ye heed, therefore; behold, I have foretold you all things.

24. But in those days,⁵ after that tribulation, the sun will be darkened, and the moon will not give her light,

25. And the stars of heaven will fall,⁶ and the powers that are in the heavens⁷ will be shaken.

26. And then they will see the Son of man coming in the clouds, with great power and glory.

27. And then He will send His angels,⁸ and will gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

¹ These things. G. P. "your flight;" Griesbach rejects this addition, which is not found in three of the chief manuscripts.

² G. P. "affliction."

³ Thenceforward.

⁴ Matt. xxiv. 23. Luke xxi. 8. G. P. "or." The disjunctive conjunction is wanting in an uncial manuscript, and in several others in cursive characters.

⁵ Isai. xlii. 10. Ezech. xxxii. 7. Joel ii. 10.

⁶ Lit. "will be falling down:" that is, will appear to fall.

⁷ The host of heaven—the luminaries generally.

⁸ Matt. xxiv. 31.

28. Now from the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth,¹ ye know that summer is very near.

29. So ye also, when ye shall see these things come to pass, know ye that it is very nigh, even at the doors.

30. Verily I say to you, that this generation² will not pass away until all these things be done.

31. Heaven and earth will pass away, but My word will not pass away.

32. But of that day, or hour,³ no man knoweth, neither the angels in heaven, nor the Son,⁴ but the Father.

33. Take ye heed, watch and pray:⁵ for ye know not when the time is.

34. Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch :

35. Watch ye, therefore, (for ye know not when the lord of the house cometh : at even, or at midnight, or at the crowing of the cock, or in the morning,)

36. Lest coming on a sudden, He find you sleeping.

37. And what I say to you, I say to all : Watch.

CHAPTER XIV.

The first part of the history of the passion of Christ.

1. Now the feast of the passover,⁶ and of the unleavened

¹ G. P. "and putteth forth leaves." Schott adopts the Vulgate reading on the authority of two uncial and several other manuscripts.

² This age—the mass of men then living.

³ G. P. "and *that* hour." Griesbach and Schott prefer the disjunctive conjunction, as in the Vulgate. It is found in eleven uncial manuscripts, and in several versions.

⁴ As ambassador of the Father to men.

⁵ Matt. xxiv. 42.

⁶ Matt. xxvi. 2. Luke xxii. 1.

bread,¹ was² after two days : and the chief priests and the scribes sought how they might by craft³ lay hold on Him, and put Him to death.

2. But they said : Not on the festival day, lest there should be a tumult among the people.⁴

3. And when He was in Bethania,⁵ in the house of Simon the leper, and was at table, there came a woman having an alabaster box of ointment of precious spikenard : and breaking the alabaster box,⁶ she poured it out upon His head.

4. Now there were some⁷ that felt indignation within themselves, and said : Why was this waste of the ointment made ?

5. For the ointment⁸ might have been sold for more than three hundred denarii, and given to the poor. And they murmured against her.

6. But Jesus said : Let her alone : Why do ye molest her ? She hath done a good work to Me.⁹

7. For the poor ye have always with you ; and whensoever ye will, ye may do them good : but Me ye have not always.¹⁰

8. What she had,¹¹ she hath done : she is come beforehand to anoint My body for burial.¹²

¹ During the paschal solemnity the use of leaven was forbidden.

² Was to take place.

³ By stratagem.

⁴ They feared that the people, who admired His wisdom and beneficence, would rise to protect Him.

⁵ Matt. xxvi. 6. John xii. 1.

⁶ Breaking the neck of the vase.

⁷ Judas was the chief of those who complained.

⁸ G. P. "it." Five of the uncial manuscripts and the versions generally have the Vulgate reading, which is adopted by Griesbach and Schott.

⁹ Lit. "in Me." G. P. "on Me." The same critics prefer the Vulgate reading. I have rendered it "to Me," to suit the English idiom.

¹⁰ In His natural form, as He then appeared.

¹¹ G. P. "what she could." Twelve uncial manuscripts confirm the Vulgate reading, which is approved of by the same critics.

¹² As it was customary to embalm the bodies of the dead, Mary, in

9. Verily I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told in memory of her.¹

10. And Judas Iscariot,² one of the twelve, went to the chief-priests, to betray Him to them.

11. Who, hearing it, were glad; and they promised him they would give him money. And he sought how he might conveniently betray Him.

12. Now, on the first day of the unleavened bread, when they sacrificed the passover,³ the disciples say to Him: Whither wilt Thou that we go, and prepare for Thee to eat the passover?⁴

13. And He sendeth two of His disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water,⁵ follow him.

14. And whithersoever he shall go in, say to the master of the house: The Master saith: Where is My refectory, where I may eat the passover with My disciples?⁶

15. And he will show you a large dining-room furnished;⁷ and there prepare ye for us.⁸

16. And His disciples went their way, and came into the city; and they found as He had told them, and they prepared the passover.

anointing Jesus, might be considered as performing this kind office by anticipation. She was divinely enlightened and moved to perform the act.

¹ With unerring foresight Christ foretells that the memory of this fact shall be as enduring and as extensive as the gospel itself, which shall be announced throughout the world.

² Matt. xxvi. 14.

³ The paschal lamb. Matt. xxvi. 17. Luke xxii. 7.

⁴ It was customary for families to assemble, and eat the lamb after it had been sacrificed.

⁵ Christ showed his foreknowledge, by pointing to this accidental circumstance, and directing their conduct accordingly.

⁶ The owner of the house may have been acquainted with our Lord.

⁷ G. P. "prepared." Griesbach marks it as wanting in some manuscripts, although he thinks it genuine.

⁸ They were to get ready the lamb for the banquet.

17. And in the evening, He cometh with the twelve.¹

18. And when they were at table, and eating,² Jesus saith: Verily I say to you, one of you that eateth with Me, shall betray Me.

19. But they began to be sorrowful, and to say to Him, one by one: Is it I?³

20. Who saith to them: One of the twelve, who dippeth with Me his hand in the dish.⁴

21. And the Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.⁵

22. And whilst they were eating, Jesus took bread⁶: and blessing, broke, and gave to them, and said: Take ye,⁷ This is My Body.

23. And having taken the cup, giving thanks, He gave to them. And they all drank of it.

24. And He said to them: This is My BLOOD of the new Testament, which shall be shed for many.⁸

25. Verily I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.⁹

¹ Matt. xxvi. 20. Luke xxii. 14.

² Of the paschal lamb.

³ John xiii. 21. G. P. "and another said: is it I?" These words are wanting in four uncial manuscripts, and in the versions generally.

⁴ This did not fix suspicion on Judas, although our Lord gave him immediately bread, having first dipped it in the dish. John xiii. 26. "This act was intimated by the dipping of the hand with Him: both phrases expressing the eating together as friends. Our Lord may have performed a like act to several, and thus left room for doubt.

⁵ Ps. xl. 10. Acts i. 16. It were better for that man if he had not been born.

⁶ Matt. xxvi. 26. 1. Cor. xi. 24.

⁷ G. P. "eat." The corresponding Greek term is wanting in the Alexandrian and other manuscripts, and in the Syriac, Coptic, Arabic, Saxon, and Ethiopic versions. It is cancelled by Griesbach and Schott.

⁸ These words were said when the chalice was presented to them.

⁹ From St. Luke it appears that this was said in reference to the cup of wine used at the supper, and not in regard to the sacramental cup.

26. And when they had said a hymn, they went forth to the mount of Olives.

27. And Jesus saith to them: Ye will all be scandalized¹ in Me this night; for it is written: "I will strike the shepherd, and the sheep shall be dispersed."²

28. But after I shall be risen again, I will go before you into Galilee.

29. But Peter saith to Him: Although all be scandalized in Thee, yet not I.³

30. And Jesus saith to him: Verily I say to thee, to-day, even in this night, before the cock crow twice,⁴ thou⁵ shalt deny Me thrice.

31. But he spoke the more:⁶ "Although I should die together with Thee, I will not deny Thee." And in like manner also said they all.

32. And they come to a farm called Gethsemani.⁷ And He saith to His disciples: Sit ye here,⁸ while I pray.

33. And He taketh Peter, and James, and John with Him: and He began to fear, and to be heavy.¹⁰

34. And He saith to them: My soul is sorrowful even unto death: stay you here, and watch.

St. Matthew and St. Mark, not having spoken of the former, put them on record as regarding generally the wine used on the occasion; but St. Luke accurately distinguished the common wine-bowl from the consecrated cup.

¹ Be thrown into temptation, and led to sin. John xvi. 32.

² God addresses the sword of His justice, and orders it to strike the shepherd, that the sheep may be scattered abroad. Zach. xiii. 7.

³ This implies a strong persuasion of his own fidelity.

⁴ The second cock crowing is towards morning. Of the first cock crowing the other evangelists take no notice, but designate the second, as it was generally called the cock crowing.

⁵ This is emphatic.

⁶ G. P. "vehemently." The second adverb is wanting in four of the chief manuscripts, and in the versions generally.

⁷ This was not intended as a denial of what Christ had said; but a reiterated declaration of the resolution of Peter to remain faithful.

⁸ Matt. xxvi. 38.

⁹ Luke xxii. 40.

¹⁰ With affliction.

35. And when He was gone forward a little, He fell flat on the ground; and He prayed that if it might be, the hour¹ might pass from Him.

36. And He saith: Abba,² Father, all things are possible to Thee; remove this cup from Me: but not what I will, but what Thou wilt.

37. And He cometh, and finding them sleeping. And He saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38. Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39. And going away again, He prayed, saying the same words.

40. And when He returned He found them again asleep, (for their eyes were overpowered,)³ and they knew not what to answer Him.

41. And He cometh the third time, and saith to them: Sleep ye now, and take rest. It is enough:⁴ the hour is come: behold, the Son of man shall be⁵ betrayed into the hands of sinners.

42. Rise up, let us go. Behold, he that will betray⁶ Me, is at hand.

¹ The time of distress and suffering.

² The Syriac term for father. The evangelist preserves it, as was usual in regard to special words, but immediately renders it in the language in which he wrote.

³ "A Catholic." This word seems to correspond better than "heavy" with the Vulgate and the text, as it is corrected by Knapp and Schott, conformably to ancient manuscripts.

⁴ The Greek term is elliptical and obscure; but the Vulgate translation is defended by Bloomfield, as conformable to the Syriac and Persian versions, and the interpretation of the ancient Greek Fathers, who "may be supposed competent judges of the import of phrases in their own language." It may signify that the crisis has come.

⁵ Is.

⁶ The present tense is in the text, but it is properly rendered by the future, as Erasmus remarks.

43. And while He was yet speaking, Judas Iscariot,¹ one of the twelve, cometh, and with him a great multitude² with swords and clubs, from the chief priests, and the scribes, and the ancients.

44. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He: lay hold on Him, and lead Him away carefully.

45. And when he was come, immediately going up to Him, he saith: Hail, Rabbi:³ and he kissed Him.

46. But they laid hands on Him, and held Him.

47. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear.

48. And JESUS answering, said to them: Are ye come out as to a robber, with swords and clubs, to apprehend Me?

49. I was daily with you in the temple teaching, and ye did not lay hands on Me. But that the Scriptures may be fulfilled.⁴

50. Then His disciples⁵ leaving Him, all fled away.

51. And a certain young man followed Him, having a linen cloth cast about his naked body;⁶ and they⁷ laid hold on him.

¹ G. P. The epithet is omitted: but it is found in four uncial manuscripts, and in the versions generally.

² Matt. xxvi. 47. Luke xxii. 47. John xviii. 3.

³ G. P. "Master, Master." Erasmus doubted of the correctness of this reading. Griesbach thinks it to be correct. The usual Hebrew salutation: "Peace to thee," was no doubt used by Judas. The evangelist employs the Greek mode of saluting.

⁴ This appears to be a continuation of the words of our Redeemer. All took place with a view to the fulfilment of the prophecies, or so that they were actually fulfilled. The sentence is manifestly elliptical. We may supply: you are permitted to act thus.

⁵ Matt. xxvi. 56.

⁶ There is no term for body in the text, but it is understood.

⁷ G. P. "The young men." Campbell renders it "the soldiers." "It is wanting in the Cambridge and two other manuscripts, with which agree the Vulgate, Syriac, Coptic, Arabic and Saxon versions." Campbell.

52. But he, casting off the linen cloth, fled from them, naked.¹

53. And they brought Jesus² to the high-priest; and all the priests, and the scribes, and the ancients assembled together.

54. And Peter followed Him afar off, even into the court of the high-priest; and he sat with the servants at the fire, and warmed himself.

55. And the chief-priests³ and all the council sought for testimony against Jesus, that they might put Him to death; and they found none.

56. For many bore false witness against Him, and their testimonies were not agreeing.

57. And some rising up, bore false witness against Him, saying:

58. We heard Him say:⁴ I will destroy this temple made with hands, and within three days I will build another not made with hands.

59. And⁵ their testimony did not agree.⁶

60. And the high-priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men?

61. But He held His peace, and made no answer. Again the high-priest asked Him, and said to Him: Art Thou the Christ, the Son of the blessed God?

62. And Jesus said to him: I am. And ye shall see

¹ The consternation of this young man, who was probably a disciple of Christ, led him to flee. The fact is recorded to show the panic which prevailed.

² Matt. xxvi. 57. Luke xxii. 54. John xviii. 13.

³ Matt. xxvi. 59.

⁴ John ii. 19.

⁵ G. P. "And neither so."

⁶ It was not sufficient, or satisfactory.

⁷ G. P. "Son of the Blessed." "In the Alexandrine and two other manuscripts we read" as in the Vulgate. Campbell.

the Son of man sitting on the right hand of the power of God,¹ and coming with the clouds of heaven.

63. Then the high-priest rending his garments, saith : What need we any farther witnesses ?

64. Ye have heard the blasphemy. What think ye ? And they all condemned Him as worthy of death.

65. And some began to spit on Him, and to cover His face, and to buffet Him, and to say to Him : Prophecy :² and the servants struck Him with the palms of their hands.

66. Now when Peter was in the court below,³ there cometh one of the maid-servants of the high-priest.

67. And when she had seen Peter warming himself, looking on him, she saith : Thou also wast with JESUS of Nazareth.

68. But he denied, saying : I neither know, nor understand what thou sayest. And he went forth before the court,⁴ and the cock crew.

69. And again a maid-servant seeing him,⁵ began to say to the standers-by : This is one of them.

70. But he denied again. And after a while they that stood by said again to Peter : Surely thou art one of them, for thou art also a Galilean.⁶

71. But he began to curse, and to swear : I know not this man of whom you speak.

¹ G. P. "of the power." The words "of God" are not in the text. Matt. xxiv. 30 ; xxvi. 64.

² Declare who it is that struck thee. All supernatural knowledge was included under the name of prophecy. As the face of Christ was covered, he could not naturally know who struck Him ; besides, those who surrounded Him were strangers : but all men were known to Him.

³ In the yard enclosed by the building, where a fire was lighted up. Matt. xxvi. 69. Luke xxii. 55. John xviii. 17.

⁴ Into the vestibule.

⁵ Matt. xxvi. 71.

⁶ G. P. "and thy speech agreeth thereto." These words are not found in four of the chief manuscripts, nor in several versions. Griesbach thinks that they should be cancelled. Luke xxii. 59. John xviii. 27. Erasmus looks on them as borrowed from Matthew.

72. And immediately¹ the cock crew again. And Peter remembered the word that Jesus had said to him: Before the cock crew twice, thou wilt thrice deny Me. And he began to weep.²

CHAPTER XV.

The continuation of the history of the passion.

1. And straightway³ in the morning the chief priests, holding a consultation with the ancients, and the scribes, and the whole council, binding Jesus, led Him away, and delivered Him to Pilate.

2. And Pilate asked Him: Art Thou the king of the Jews? But He answering saith to him: Thou sayest it.⁴

3. And the chief priests accused Him in many things.⁵

4. And Pilate again asked Him,⁶ saying: Dost Thou make no answer? behold in how many things they accuse Thee.

5. But JESUS still made no answer, so that Pilate wondered.

6. Now on the festival day he was wont to release to them one of the prisoners whomsoever they demanded.

7. And there was one called Barabbas, who was in

¹ This word is wanting in the common Greek, and in the Protestant version. Schott and Griesbach insert it on the authority of the Cambridge, and another manuscript, and of the versions generally.

² *G. ἐπεβαλὼν ἔκλαιεν.* P. "when he thought thereon he wept." Schott renders it "postquam (foras) se projecerat;" "when he went out." The Vulgate reading is found in some manuscripts noted by Griesbach, who, however, rejects it. Matt. xxvi. 75. John xiii. 38. Erasmus states that the participle here used denotes a sudden rush. It may be rendered: he burst into tears.

³ Early. Matt. xxvii. 1. Luke xxii. 66. John xviii. 28.

⁴ That is: It is so.

⁵ P. G. "with them that had made insurrection with him." Three uncial manuscripts read as the Vulgate.

⁶ Matt. xxvii. 19. Luke xxiii. 9.

prison with other rioters,¹ who in the riot had committed murder.²

8. And when the multitude was come up,³ they began to desire,⁴ as he had ever done to them.

9. And Pilate answered them, and said: Will ye that I release to you the king of the Jews?⁵

10. For he knew that the chief priests had delivered Him up out of envy.

11. But the chief priests stirred up the people,⁶ that he should rather release Barabbas to them.

12. And Pilate again answering, saith⁷ to them: What will ye then that I do to⁸ the king of the Jews?

13. But they again cried out: Crucify Him.

14. And Pilate saith to them: Why, what evil hath He done? But they cried out the more:⁹ Crucify Him.¹⁰

15. And so Pilate, being willing to satisfy the people,¹¹ released to them Barabbas, and delivered up Jesus to be crucified, after he had scourged Him.¹²

¹ John xviii. 33.

² The verb is in the plural in Greek, and the term may be rendered slaughter, or havoc.

³ G. P. "The multitude crying aloud." The Vulgate reading is supported by the Vatican manuscript, and by the Coptic and Ethiopic versions.

⁴ The sentence is elliptical. They asked him to do as he was accustomed, and liberate a prisoner at their request. The request may have originated with some who entertained a hope to obtain the liberation of Jesus.

⁵ Matt. xxvii. 22. Luke xxiii. 20. Pilate designates Him as He was charged with styling Himself.

⁶ To ask.

⁷ G. P. "answered and said again." The Vatican manuscript has the Vulgate reading.

⁸ G. P. "whom ye call." The Alexandrian and Cambridge manuscripts have not these words.

⁹ G. P. "the more exceedingly." Griesbach and Schott, on the authority of many manuscripts, adopt the Vulgate reading.

¹⁰ Instead of assigning a cause for their hatred, they renew their shouts. John xviii. 40.

¹¹ Even haughty judges seek popularity.

¹² The flagellation was intended to move them to pity, and satisfy their

16. And the soldiers led Him away into the court of the palace,¹ and they call together the whole band,

17. And they clothe Him with purple, and plating a crown of thorns, they put it upon Him.

18. And they began to salute Him: Hail, king of the Jews.

19. And they struck His head with a reed: and they spat on Him, and bending their knees, they adored Him.

20. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him, and they led Him out to crucify Him.

21. And they forced² one Simon, a Cyrenian, the father of Alexander and Rufus, who was passing by, coming out of the country,³ to take up His cross.

22. And they bring Him into the place Golgotha, which being interpreted, is the place of Calvary.

23. And they gave Him to drink wine mingled with myrrh;⁴ but He took it not.⁵

24. And crucifying Him,⁶ they divided His garments, casting lots upon them, what every man should take.

25. And it was the third hour,⁷ and they crucified Him.

rage. Pilate, although governing with the title of *procurator*, whose ordinary powers were fiscal and judicial in civil causes, was invested with the power of decreeing capital punishment. Coponius, the first procurator, had like power. Jos. Ant. xviii. 1. De Bell. ii. 11. See "A Catholic."

¹ The palace yard. Matt. xxvii. 27. John xix. 2.

² Matt. xxvii. 32. Luke xxiii. 26.

³ The name Alexander was very common. Rufus is mentioned with praise by St. Paul. Rom. xvi. 13. He lived at Rome, when the apostle wrote.

⁴ It is styled gall by the Greek translator of St. Matthew. It was given to Him before He was nailed to the cross: afterwards He was again offered drink.

⁵ He tasted, but did not drink.

⁶ Having crucified Him. Matt. xxvii. 35. Luke xxiii. 34. John xix. 23.

⁷ That is, the third hour had not yet terminated. It lasted until the sixth hour, mid-day, which was near when they put him on the cross. John xix. 14. This may be gathered from v. 33.

26. And the inscription of His cause was written above :
THE KING OF THE JEWS.

27. And with Him they crucified two thieves, the one on His right hand, and the other on His left.

28. And the Scripture was fulfilled which saith : And with the wicked He was reputed.¹

29. And they that passed by, blasphemed Him, wagging their heads, and saying : Vah,² Thou that destroyest the temple of God, and in three days buildest it up again :

30. Save Thyself, coming down from the cross.

31. In like manner, also, the chief priests mocking said with the scribes, one to another : 'He saved others : Himself He cannot save.

32. Let Christ, the king of Israel,³ come down from the cross, that we may see and believe. And they that were crucified with Him,*reviled Him.⁴

33. And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour.

34. And at the ninth hour JESUS cried out with a loud voice, saying : ELOI, ELOI, LAMMA SABACHTHANI?⁵ which, being interpreted, is : My God, My God, why hast Thou forsaken Me ?

35. And some of the standers-by hearing, said : Behold, He calleth Elias.

36. And one running and filling a sponge with vinegar, and putting it upon a reed, gave Him to drink, saying : Stay, let us see if Elias come to take Him down.

37. And Jesus having cried out with a loud voice, gave up the ghost.

38. And the veil of the temple was rent in two, from the top to the bottom.

¹ Isai. liii. 12.

² John ii. 19.

³ They style Him such, deriding His pretensions.

⁴ One of them.

⁵ Ps. xxi. 2. Matt. xxvii. 46.

39. And the centurion who stood over against Him, seeing that crying out in this manner He had expired, said: Verily this man was the Son of God.

40. And there were also women looking on afar off:¹ among whom was Mary Magdalen, and Mary the mother of James the less,² and of Joseph, and Salome;³

41. Who also, when He was in Galilee, followed Him,⁴ and ministered to Him, and many other women that came up with Him to Jerusalem.

42. And when evening⁵ was now come, (because it was the Parasceve,⁶ that is, the day before the sabbath,)

43. Joseph of Arimathea, a noble⁷ councillor,⁸ who was also himself looking for the kingdom of God, came and went in boldly⁹ to Pilate, and begged the body of JESUS.

44. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead.

45. And when he had learned it from the centurion, he gave the body to Joseph.

46. And Joseph, having bought fine linen, and taken Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewn out of a rock, and he rolled a stone to the door of the sepulchre.

¹ Matt. xxvii. 55.

² This title was given to James the brother, that is, cousin of our Lord, to distinguish him from the elder James, son of Zebedee. He was the first bishop of Jerusalem.

³ Salome, wife of Zebedee, mother of John and James.

⁴ Luke viii. 2.

⁵ Matt. xxvii. 57. Luke xxiii. 50. John xix. 38. This term was applied to the decline of day, as well as to the time after sunset. It is here used in the former sense, since the sabbath commenced at sunset.

⁶ Preparation. This name was given to the day before the sabbath, because preparation was then made for its celebration.

⁷ Comely, dignified, honorable.

⁸ One who was official adviser or member of the sanhedrim. A Catholic renders it: "a Senator."

⁹ It was dangerous to avow one's self an adherent of Christ.

47. And Mary Magdalen and Mary of Joseph beheld where He was laid.¹

CHAPTER XVI.

Christ's resurrection and ascension.

1. And when the sabbath was past,² Mary Magdalen and Mary³ of James, and Salome bought sweet spices,⁴ that coming they might anoint JESUS.

2. And very early in the morning, the first day of the week,⁵ they come to the sepulchre, the sun being now risen.⁶

3. And they said, one to another: Who shall roll us back the stone from the door of the sepulchre?

4. And looking, they saw the stone rolled back: for it was very great.⁷

5. And entering into the sepulchre,⁸ they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6. He saith to them: Be not affrighted: you seek JESUS of Nazareth, who was crucified: He is risen; He is not here: behold the place where they laid Him.

7. But go, tell His disciples and Peter⁹ that He goeth

¹ They observed it closely, being determined on returning with perfumes after the sabbath.

² After sunset of Saturday. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1.

³ Mother of James.

⁴ They had bought them on Friday. Luke xxiii. 56. After the rest of the sabbath they prepared more immediately for the anointing of the body.

⁵ Sunday.

⁶ At sunrise.

⁷ There is *trajectio*, an inversion in the order of the sentences. The greatness of the stone was the cause of their anxiety about its removal. The pious women do not seem to have known that it was sealed, and surrounded by guards.

⁸ Matt. xxviii. 5. Luke xxiv. 4. John xx. 12.

⁹ "Especially." Bloomfield.

before you into Galilee : there ye shall see Him, as he told you.¹

8. But they going out,² fled from the sepulchre : for trembling and fear had seized them ; and they said nothing to any man ;³ for they were afraid,⁴

9. But⁵ He rising early the first day of the week,⁶ appeared first to Mary Magdalen, out of whom He had cast seven devils.⁷

10. She went, and told them that had been with Him,⁸ who were mourning and weeping.⁹

11. And they hearing that He was alive, and had been seen by her, did not believe.¹⁰

12. And after that He appeared in a different form¹¹ to two of them walking, as they were going into the country.¹²

13. And they going, told it to the rest : neither did they believe them.¹³

¹ Supra, xiv. 28.

² G. P. "quickly." "The word is wanting in a number of manuscripts, some of them of principal note, in several of the best editions and ancient versions." Campbell.

³ They did not report what they had seen to any stranger : but they communicated it to some of the apostles.

⁴ The fear which seized on them was a religious awe arising from the supernatural vision.

⁵ All that follows is wanting in the Vatican manuscript. Its omission probably originated in the difficulty of reconciling the narrative with the other Evangelists. It is found however in all the Greek manuscripts, save the Vatican, in the very ancient *Evangelistaria*, in the early versions, as the Jerus., Syriac, Arabic, Vulgate. It is acknowledged by Clemens Romanus, Justin, Irenæus, Tatian, etc. See Bloomfield.

⁶ John xx. 16.

⁷ Corporal possession, accompanied by convulsions, is generally understood by the scriptural phrase. Many critics contend that Magdalen was a totally distinct person from the penitent.

⁸ His apostles.

⁹ They were in deep affliction, and did not entertain the thought of His speedy resurrection.

¹⁰ So little disposed were they to believe an extraordinary a fact.

¹¹ As a traveller. Luke xxiv. 13.

¹² To Emmaus.

¹³ Some already believed the resurrection on the testimony of Peter.

14. At length¹ He appeared to the eleven² as they were at table : and He upbraided them with their incredulity and hardness of heart,³ because they did not believe them who had seen Him after He was risen again.

15. And He said to them : Go ye into the whole world, and preach the gospel to every creature.⁴

16. He that believeth and is baptized, shall be saved :⁵ but he that believeth not,⁶ shall be condemned.

17. And these signs shall follow them that believe.⁷ In My name they shall cast out devils ;⁸ they shall speak with new tongues.⁹

18. They shall take up serpents ;¹⁰ and if they shall drink any deadly thing,¹¹ it shall not hurt them : they shall lay their hands upon the sick, and they shall recover.¹²

Luke xxiv. 34, but most were slow to believe it, or each particular manifestation.

¹ This was the last apparition on that day.

² It is usual to designate a body of men by their regular number, although some be absent. Thomas was not present on this occasion.

³ They are justly reproached with dullness and slowness in believing, which however strengthen their subsequent belief, after full evidence had been presented to them. They did not believe the testimony of others, but they yielded to the evidence of their own senses.

⁴ To every human being, gentile or Jew, civilized or barbarian. It is a Hebraism.

⁵ Faith and baptism are means of salvation : but faith must work by charity, that the grace of baptism may be preserved. Many believers and baptized persons forfeit grace and salvation.

⁶ To disbelieve the gospel preached by its lawful heralds, implies the rejection of divine authority, and is matter of just condemnation.

⁷ Not uniformly, nor perpetually, but according to the secret counsels of God. Miracles were performed frequently by the apostles : yet they were not confined to them, nor to other sacred ministers.

⁸ Acts xvi. 18. This continued to be done in the times of Irenæus and Tertullian.

⁹ Languages which they had not learned. Acts ii. 4 ; x. 46.

¹⁰ As Paul did in the island, shaking away the snake without sustaining any injury. Acts xxviii. 5. They were, not however, to indulge in wanton experiments.

¹¹ Poisoning prevailed widely in that age.

¹² Acts xxviii. 8. The healing of the sick is one of those powers

19. And the Lord Jesus, after He had spoken to them, was taken up into heaven,¹ and sitteth on the right hand of God.²

20. But they going forth, preached every where: the Lord working withal, and confirming the word with the signs that followed.³

which have at all times been most manifest in the Church; yet it is not an ordinary gift.

¹ Visibly in the clouds. Luke xxiv. 51.

² The humanity of Christ is exalted above all other creatures, and by reason of its hypostatical union, receives divine honors. The right hand of God is a figurative expression for divine glory and majesty.

³ St. Augustin observes: "if they do not believe that even these miracles were performed by the apostles of Christ, in order that men might believe their announcement of his resurrection and ascension, this one great miracle is enough for us, that the whole world believed them without any miracles." *

* De civ. Dei l. xxi. 3.

THE

HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO ST. LUKE.

St. Luke was a native of Antioch, the capital of Syria. He was by profession a physician, of which indications occur in his use of technical terms for diseases. He was the disciple of St. Paul, whom he accompanied in his travels, as may be gathered from Acts xvi. 8. 9. 10; 2 Tim. iv. 11; Phil. v. 23. 24; Coloss. iv. 14. He wrote in Greek, subsequently to St. Matthew and St. Mark, as is generally believed; but it is difficult to fix the date. He states several particulars, especially regarding the Blessed Virgin, not recorded by the other evangelists, and furnishes other facts not found elsewhere. The whole narrative, from v. 51 of chapter ix. to v. 14 of chapter xviii., is exclusively his own, excepting one verse, v. 18, ch. xvi. His quotations from the ancient Scriptures are conformable to the Septuagint, even in those passages in which this version differs from the Hebrew, although they are not always literal and close. His style is purer than that of the other evangelists, but not entirely free from Syriac turns of speech. These are ascribed by some to written memoirs of particular facts or discourses, such as the canticles of Zachary and of the Blessed Virgin, which they suppose him to have used in the composition of his narrative.

CHAPTER I.

The conception of John the Baptist and of Christ: the visitation and canticle of the Blessed Virgin: the birth of the Baptist, and the canticle of Zachary.

1. Forasmuch¹ as many² have taken in hand to put together³ a narrative of the things accomplished⁴ among us;

2. Accordingly as they who from the beginning⁵ were

¹ St. Luke, after the style of Greek writers, makes an introduction to his work. The Hebrew writers enter at once on the subject.

² Some of these may have written with good intention, to put on record the testimony of ocular witnesses. However, not being inspired, they were liable to mistake; and it was therefore highly important that an authentic statement should be made. Matthew had already written, and also Mark, according to many, but their gospels were not so full as to supersede the necessity of another authentic narrative, which might embrace facts which they had not noticed. The apocryphal gospels are scarcely of so early a date.

³ These writers did not profess a scrupulous regard for the order of time in which the facts occurred. They proposed to present an historical statement. *To compose* represents the meaning of the Greek term, although it does not express its etymological force, ἀνατάττειν.

⁴ Campbell approves of this rendering, in preference to the Protestant version; "things which are most surely believed among us." He maintains that the Greek term means *to convince*, when applied to persons; and *to fulfil*, when applied to things; and quotes 2 Tim. iv. 5. Oldhausen takes it as here meaning accomplished. Bloomfield says that it is here taken by catachresis for *certain, undoubted*.

⁵ Even from the conception of Christ. Mary, Joseph, Zacharias, Elizabeth, were witnesses of the early events. Some written memorials also may have existed.

eye-witnesses¹ and ministers of the word,² have delivered to us :³

3. It seemed good to me also,⁴ having diligently traced⁵ all things from the beginning,⁶ to write to thee in order,⁷ most excellent⁸ Theophilus,⁹

¹ Hence it is manifest that Luke was not an eye-witness, but wrote on the testimony of others. John rests on his own knowledge of facts. 1 John i. 1. 2. Olshausen observes : " The term ἀκούσαι here no doubt refers likewise to Mary, the mother of Jesus, and other members of the families of whose internal history mention is made in the first chapters ; of course in connection with the subsequent history of Jesus and the Church, the apostles are in like manner included." Biblical Commentary, vol. i. p. 80.

² ἰσχυροί : Officers. Several of those who had witnessed the facts, had afterwards been made preachers of the gospel. Campbell remarks : " I have here also preferred the rendering of the Vulgate to that of some modern Latin interpreters, who have given a very different sense to the expression. In this I am happy in the concurrence of our translators, who have, in opposition to Beza, followed the old interpreter." Bloomfield renders it : those who took part in the affair.

³ Have testified orally, or even in writing.

⁴ The evangelist speaks as if he had formed this determination of himself : but he does not thereby exclude the secret influence of the Holy Spirit, by whom, no doubt, he was moved and directed. 2 Peter i. 21. As the narrative was designed by him to recommend itself by the characters of truth which it bore on it, and by the sources of information, he was silent as to its divine inspiration, which might be sufficiently known to the faithful from external testimony.

⁵ That is : followed up by diligent inquiry. The Greek term is often used for personal knowledge, arising from being present on the spot at the time of the occurrences. Here it can only imply the most accurate and authentic information. See Hug, Einleitung in N. T. Vol. ii. §. 33, p. 133.

⁶ The Greek term may be literally rendered : " above : " but it has the force of " from the beginning," as Bloomfield, after Wetstein, remarks.

⁷ This does not suppose a scrupulous regard to the order of time in recording each particular fact, but general attention to the series of events.

⁸ This was a title of respect addressed to persons in high station, such as chief magistrates. Acts xxiii. 26 ; xxiv. 3 ; xxvi. 25.

⁹ This name means " lover of God ; " but it is here a proper name.

4. That thou mayst know the certainty¹ of those words² in which thou hast been instructed.³

5. There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course⁴ of Abia, and his wife of the daughters⁵ of Aaron, and her name Elizabeth.⁶

6. And they were both just before God,⁷ walking⁸ in all the commandments and justifications⁹ of the Lord without blame.¹⁰

7. And they had no child, for Elizabeth was barren, and they both were advanced in years.¹¹

¹ Lat. "Veritatem." The Greek term denotes surety, *certainly*. The object of St. Luke was to strengthen the faith of Theophilus, by a detailed narrative of facts. This does not imply on his part any wavering or deficiency in faith; but a liability to be led astray as to particular facts, by unauthorized statements.

² Words are put by a Hebraism for things.

³ The Greek term *κατηχησις* is used in reference to primary instruction, whence the words catechism, catechumen, catechesis, catechist, catechize, are all derived.

⁴ The priests were divided into classes for daily or weekly ministrations. The term denotes a daily class, but was applied to the class whose functions lasted during a week. Joseph. A. l. vii. c. xi. There were twenty-four classes, according to the number of sacerdotal families. 1 Par. xxiv. 3.

⁵ Descendants. The law which restricted marriage within one's own tribe, regarded heiresses.

⁶ The wife of Aaron bore the same name. Exod. vi. 23.

⁷ Not only externally before men, but really, and in the sight of God, to whom the heart lies open.

⁸ Acting: regulating their actions by the divine law.

⁹ The terms are synonymous; or nearly such: the former may be understood of the moral precepts; the latter of ceremonial observances. The Latin version literally corresponds with the Greek, and the Rhemish faithfully represents both, although the term "justifications" is scarcely used in this sense by pure English writers. "A Catholic" adopts the Protestant version, "ordinances."

¹⁰ This implies exemption from grievous transgression, since they were blameless and just before God. It does not exclude imperfections, or slight sins, which do not destroy justice.

¹¹ No one could perform the priestly functions after the age of fifty.

8. And it came to pass, when he was officiating as priest, in the order of his course,¹ before God,²

9. According to the custom of the priesthood,³ it fell to his lot⁴ to offer incense,⁵ going into the temple of the Lord;⁶

10. And all the multitude⁷ of the people were praying without⁸ at the hour of incense.⁹

11. And there appeared to him an angel of the Lord,¹⁰ standing on the right hand of the altar of incense.

12. And Zachary seeing him, was troubled, and fear fell upon him.

13. But the angel said to him: Fear not, Zachary, for thy prayer is heard,¹¹ and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John;¹²

Numbers viii. 25. Zachary was not old, but sufficiently advanced in years to have little hope of offspring, after the many years passed in the marriage state.

¹ When it was the turn of his class to officiate.

² In the temple.

³ As was customary with the priests: as they had agreed to serve by turns.

⁴ It appears that the duties which each one had to perform, were determined by lot.

⁵ This was the most honorable of the priestly functions, and was not performed more than once by the same individual.

⁶ Incense was offered in the sanctuary, where the altar of incense was placed. Exod. xxx. 1. 7; xl. 21. Lev. xvi. 12.

⁷ Ordinarily the mass of the people did not assemble on such occasions: but only the priests, Levites, and some *virī stationis* representing the people. There was a general gathering of them on this occasion, because it was either a sabbath day, or some special festival.

⁸ The people, not being allowed to enter the sanctuary, prayed without, in the court of the temple.

⁹ The time when the incense was offered.

¹⁰ Under a sensible form.

¹¹ It is not probable that Zachary had prayed for the birth of a son, since he considered it hopeless: but God had regard to his prayers offered up for grace and blessings, as St. Augustin remarks, *l. ii. quæst. evang. q. 1.*, and gave him that which he had not ventured to ask.

¹² This name signifies: "He was merciful:" or "he was gracious." It was intended to mark that God graciously gave this child to his parents.

14. And thou shalt have¹ joy and gladness, and many shall rejoice at his birth.²

15. For he will be great before the Lord : and will drink no wine, nor strong drink,³ and he will be filled with the Holy Ghost even from his mother's womb :⁴

16. And he will convert many of the children of Israel to the Lord their God.

17. And he will go before Him⁵ in the spirit and power of Elias : to turn the hearts of the fathers towards the children,⁶ and the incredulous to the wisdom of the just,⁷ to prepare for the Lord a perfect people.⁸

18. And Zachary said to the angel : Whereby shall I know this ?⁹ for I am an old man, and my wife is advanced in years.

¹ It might be rendered : " he will be a joy to thee."

² This was partially fulfilled in the joy of the friends of the family at the birth of John ; but in a sublimer sense it is accomplished in the joy of the Christian Church, which celebrates the auspicious event.

³ Any intoxicating potion besides wine.

⁴ This was fulfilled on the visit of Mary to Elizabeth. *Infra* v. 41. The infant became sensible of the presence of Christ, at the sound of the voice of Mary, and was sanctified by the communication of the grace of the Holy Spirit.

⁵ Christ is plainly meant, who is hereby declared the Lord God of the Israelites. " This verse," observes Olshausen, " is highly important on account of the expression *ἐμπροσθεν αὐτοῦ* (before Him), which grammatically refers back to *κύριον τὸν Θεὸν αὐτῶν*, (the Lord their God). Vol. i. p. 92.

⁶ Matt. xi. 14. This refers to Malachy iv. 6, which presents an inverse reading. The meaning of both readings may be combined, by saying that John by his preaching would render the Jews worthy of the affection and approbation of their ancestors, by inducing those to cherish their sentiments and imitate their virtues, thus drawing their heart to their fathers. See Aug. l. xx. de civ. Dei, c. 29. The Septuagint may be rendered : " He will turn the heart of the father to the son, and of man to his neighbor." The angel announces what the prophet had foretold.

⁷ John was to lead unbelieving and rebellious men to embrace true wisdom, and adopt the sentiments of just men.

⁸ He was thus to gather together and make ready for the reception of Christ the Lord, a people adorned with good works. They are called perfect relatively to sinners.

⁹ The like interrogation was made by Abraham, whose faith is praised. Gen. xv. 8 : the difference of the result must be traced to the disposition

19. And the angel answering, said to Him: I am Gabriel,¹ who stand before God; and I am sent to speak to thee, and to bring thee these good tidings.

20. And behold thou shalt be dumb, and shall not be able to speak² until the day wherein these things shall come to pass; because thou hast not believed my words,³ which will be fulfilled in their time.

21. And the people was waiting for Zachary, and they wondered that he tarried so long⁴ in the temple.

22. And when he came out, he could not speak to them, and they understood that he had seen a vision in the temple.⁵ And he made signs to them, and remained dumb.

23. And it came to pass, after the days of his office⁶ were accomplished, he departed to his own house.

24. And after those days, Elizabeth, his wife, conceived; and hid herself⁷ five months, saying:

25. Thus hath the Lord dealt with me in the days whercin he hath looked down⁸ to take away my reproach among men.⁹

of mind in which the words were uttered. Zachary hesitated to believe the promise, v. 20.

¹ This name, which denotes *power of God*, or *man of God*, is found in Daniel, ix. 21.

² The second expression is stronger and more emphatic, as indicating that the power of speaking would be utterly impeded during the time specified.

³ Hesitancy and doubt are classed with unbelief. It is not likely that Zachary utterly disbelieved a promise made under such extraordinary circumstances.

⁴ The vision did not probably occupy much time: but Zachary may have been so affected by it as to remain long in the sanctuary. The ceremony of incensing usually occupied a very short space of time.

⁵ From his appearance, as well as from the delay, they conjectured that something supernatural had taken place, and he confirmed their conjectures by signs.

⁶ *Of his liturgy.* The priestly ministry was thus designated, ii. Par. xxxi. 4. The term originally signified any public service, civil or military.

⁷ From public observation. ⁸ He hath looked on me favorably.

⁹ Barrenness was then, as it still is, a matter of reproach, although it imply no fault.

26. And in the sixth month,¹ the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27. To a virgin espoused² to a man whose name was Joseph, of the house of David ; and the name of the virgin was Mary.

28. And the angel being come in, said to her : Hail³ full of grace,⁴ the Lord is⁵ with thee : Blessed art thou among women.⁶

29. But she hearing it,⁷ was troubled at his saying, and thought with herself what manner of salutation this should be.

¹ From the conception of Elizabeth.

² "Lest she should incur the infamy of having lost her virginity . . . Our Lord chose rather to give occasion to some to doubt of His origin, than of the virtue of His mother." St. Ambrose.

³ The Hebrew salutation was : *Peace to thee*. The evangelist presents a Greek form, which literally signifies : *rejoice*.

⁴ The Greek term is the perfect participle, in the passive voice, of the verb which signifies *to render pleasing, or to endow with grace*. Eph. i. 6. It might be rendered : *endowed with grace*. Verbs in that form often signify a fulness, or abundance, Luke xvi. 20, whence the ancient interpreter rendered it : *full of grace*. Campbell renders it : "favorite of heaven." Bloomfield remarks : "This is not well rendered 'beloved,' or 'favorite of heaven,' as in Campbell's version. Better (as in the Vulgate) '*gratia plena*' . . . For (as Valekn observes) all verbs of this form, as ἀπαύω, θαυμάζω, &c., have a sense of *heaping up, or rendering full*." St. Ambrose remarks : "This salutation was reserved to Mary alone : for she alone is properly styled full of grace, since she alone obtained the grace which none other had deserved, to be filled with the Author of grace."

⁵ No verb is expressed in the text. Some understand it to be in the optative mood, as by way of prayer. It was a Hebrew form of salutation. Judges vi. 12 ; Ruth ii. 4.

⁶ "Such a phrase," says Campbell, "is, in the Hebrew idiom, an expression of the superlative." Bloomfield renders it : "the happiest, most fortunate art thou of women."

⁷ G. P. "And when she saw him." The text literally means : *having seen*. "The Vulgate renders *cum audivisset*, which Kuinoel with reason approves. For verbs of seeing and hearing are, in Hebrew, Greek, and Latin, often interchanged, as indeed are all verbs of sense." Bloomfield.

30. And the angel said to her: Fear not, Mary, for thou hast found¹ grace with God.

31. Behold, thou wilt conceive in thy womb,² and wilt bring forth a son; and wilt call His name Jesus.

32. He will be great, and will be called³ the Son of the most High, and the Lord God will give to Him the throne of David⁴ His father: and He will reign over the house of Jacob⁵ for ever,

33. And of His kingdom there will be no end.

34. And Mary said to the angel: How shall this be,⁶ since I know not man?

35. And the angel answering, said to her: The Holy Ghost will come upon thee, and the power of the Most

¹ That is, obtained. Gen. vi. 8.

² Isai. vii. 14; Infra ii. 21.

³ That is: *will be*. This manner of speaking is common in Hebrew, Greek, and Latin.

⁴ The power of the Messiah was shadowed forth by the throne of David, Isa. ix. 7: but Christ was to rule from sea to sea, and from the river to the utmost bounds of the earth. Dan. vii. 14. 27; Mich. iv. 7.

⁵ The followers of Christ are the spiritual progeny of Jacob.

⁶ This does not imply doubt: it is an inquiry into the manner in which the promise is to be fulfilled. "We dare not imagine, that she who was chosen to bring forth the Son of God should appear incredulous. How would it have happened that Zachary should be struck dumb for his unbelief, and Mary, although not believing, should be honored by the infusion of the Holy Spirit? Her prerogative as mother, which doubtless deserved peculiar deference, cannot explain this; as her prerogative was greater, so must she have been endowed with greater faith. She did not doubt of the event, but she inquired into the manner of its accomplishment." St. Ambrose. Grotius with others considers the sentence not to be interrogative, but expressive of admiration. Olshausen remarks: "The question of Mary *sounds* as one springing from doubt, and yet she was filially 'faithful.'" Vol. i. p. 96. "The belief of Mary thus made amends for the unbelief of Eve." p. 107.

⁷ From this observation it is manifest that she was determined to preserve her virginity. St. Gregory of Nyssa, Orat. in Nat. Christi, and St. Augustin, l. de Virg. c. iv., gather from it that she had made a vow to this end.

High will overshadow thee. And therefore also the Holy one which will be born of thee,¹ will be called the Son of God.

36. And behold thy cousin Elizabeth,² she also hath conceived a son in her old age; and this is the sixth month with her who is called barren;

37. For nothing³ shall be impossible with God.

38. And Mary said: Behold the handmaid of the Lord:⁴ be it done to me according to thy word. And the angel departed from her.

39. And Mary rising up⁵ in those days, went with haste⁶ into the hilly country, to a city of Juda.

40. And she entered into the house of Zachary, and saluted Elizabeth.⁷

41. And it came to pass, that when Elizabeth heard the

¹ "This," says Campbell, "is one of the few instances in which our translators have deserted the common Greek, and preferred the reading of the Vulgate. There are indeed four manuscripts, only one of them of note, and the first Syriac with some other versions which concur with the Vulgate in reading *ἐκ σου* after *τὸ γεννώμενον*." Many of the Fathers quote the text after this manner.

² Mary was of the tribe of Juda, and Elizabeth of the tribe of Levi. As the tribes intermarried, it is easily understood how they could be closely related.

³ The Hebrews use *word* for *thing*: literally *no word*.

⁴ This is a simple but beautiful expression of acquiescence in the divine will. "See her humility, see her devotion. She styles herself the handmaid of the Lord, when she is chosen to be His Mother." St. Ambrose.

⁵ A Hebrew expression for setting out on a journey.

⁶ This journey was prompted by higher motives than mere friendship for her relative. "She went into the mountainous country, not as if incredulous as to the oracle, nor as uncertain of the declaration made to her, nor as doubtful of the fact alleged in its confirmation; but rejoicing in the accomplishment of her desire, religiously intent on discharging a duty imposed by kindred, and hastening on her way under the impulse of joy." St. Ambrose.

Most probably in the usual form: Peace be to thee.

salutation of Mary, the infant leaped,¹ in her womb : and Elizabeth was filled with the Holy Ghost :²

42. And she cried out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb.³

43. And whence is this to me,⁴ that the mother of my Lord⁵ should come to me ?⁶

44. For behold as soon as the voice of thy salutation sounded in my ears,⁷ the infant in my womb leaped for joy.⁸

¹ In the latter months of pregnancy a sudden motion of the fœtus is not unusual, when the mother experiences any extraordinary sensation : but the event here recorded was plainly supernatural. " Elizabeth was the first to hear the voice : John was the first to feel the grace : she heard in a natural way : he leaped with joy on account of the mystery : she perceived the arrival of Mary : he became sensible of the presence of the Lord." St. Ambrose.

² Ordinarily the motion of the fœtus is the consequence of the mother's excited feeling. In this case it arose from a divinely imparted sense of the presence of Christ. The mother at the same time was enlightened to know the mystery. " By a double miracle the mothers prophesy by the spirit of their infants." St. Ambrose.

³ This praise of the incarnate God is added by Elizabeth to the praise of Mary, which the angel had pronounced. " The fruit of the womb is the flower springing from the root, of which Isaiah has well prophesied : ' There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.' The Jewish nation is the root, Mary is the rod : Christ is the flower of Mary, and like the fruit of a good tree, as we advance in virtue, flourishes and fructifies in us." St. Ambrose.

⁴ Kindred, although near, could not entitle Elizabeth to so high an honor.

⁵ Christ is truly our Lord in the strictest sense. " We may turn it," says Olshausen, " as we please, we shall never be able to demonstrate the propriety of calling a child as yet unborn *κύριος*, but by the supposition that Elizabeth, enlightened by the Holy Ghost, as were the prophets of old, perceived like them the divine nature of the Messiah, as the mother of whom she saluted Mary." Vol. 1, p. 109.

⁶ The condescension of one so exalted calls for our admiration.

⁷ The sound of Mary's voice was attended with this extraordinary result.

⁸ The infant was made conscious of the presence of His Lord, and rejoiced at it. As the whole fact was supernatural, this should not excite surprise.

45. And blessed art thou who hast believed,¹ because² those things that were spoken to thee by the Lord, will be accomplished.

46. And Mary said : My soul doth magnify the Lord ;

47. And my spirit hath rejoiced in God my Saviour.³

48. Because He hath looked down on the lowliness of His handmaid,⁴ for behold henceforth all generations will call me blessed.⁵

49. Because He that is mighty hath done great things for me ;⁶ and holy is His name.

50. And His mercy is from generation unto generation to them that fear Him.⁷

51. He hath shown⁸ might in His arm : He hath scattered the proud in the conceit of their heart.⁹

52. He hath put down the mighty from their throne,¹⁰ and hath exalted the humble.¹¹

53. He hath filled the hungry with good things :¹² and the rich He hath sent away empty.¹³

¹ There may be an implied reference to the unbelief of Zachary.

² Or, "that."

³ This canticle, like the Psalms, repeats the same sentiments in corresponding verses, or parts of verses. The first verse resembles Habacuc iii. 18 : "I will rejoice in the Lord : and I will joy in God my Jesus."

⁴ His lowly handmaid.

⁵ This is among the most splendid prophecies of the new dispensation. "In proportion to the excellence of her dignity is the eminence of her prophecy." St. Ambrose.

⁶ In raising her to so high a dignity.

⁷ Ps. cii. 17.

⁸ Displayed or exercised power. Isai. li. 9. Ps. lxxxviii. 14.

⁹ He frustrates the designs of the proud. Ps. xxxii. 10.

¹⁰ *Thrones*, in the text.

¹¹ The lowly—persons of low condition.

¹² The providence of God in supplying the wants of his creatures, and relieving them from destitution, is worthy of all praise. 1 Kings ii. 5. Ps. xxxiii. 11.

¹³ All the riches of men, and all the provisions made against want, cannot avail, when God withdraws His favor.

54. He hath received¹ His servant Israel, being mindful of His mercy.²

55. As He spake to our fathers, to Abraham and to his seed for ever.³

56. And Mary abode with her about three months: and returned to her own house.⁴

57. Now the time for Elizabeth's delivery was come, and she brought forth a son.

58. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her.

59. And it came to pass that on the eighth day they came to circumcise the child,⁵ and they called him by the name of his father, Zachary.

60. And his mother answering, said: Not so, but he shall be called John.⁶

61. And they said to her: There is none of thy kindred that is called by this name.⁷

62. And they made signs to his father,⁸ how he would have him called.

¹ He has taken into favor. Is. xli. 8. 10.

² Whilst relief was withheld, mercy seemed, as it were, forgotten.

³ Gen. xvii. 9; xxii. 16. Ps. cxxxi. 11. Isai. xli. 8. Campbell remarks that: "as he spoke to our fathers" should be considered parenthetical, and the words which follow should be connected with the preceding words, so as to read: "being mindful of His mercy to Abraham and to his seed for ever." It may be elliptical, intimating that He promised to give the land of Chanaan, which was the type of better things, to Abraham and his seed for ever.

⁴ After the delivery of Elizabeth, which is about to be related.

⁵ This ceremony was performed in the house of the parents, by the father, or other person chosen by him.

⁶ The name had been revealed to her, or communicated to her in writing by Zachary.

⁷ The custom prevailed of calling children by the names of their relatives. The Church recommends to give them rather the names of saints, whom they may imitate.

⁸ That he might intimate.

63. And demanding¹ a tablet, he wrote, saying : John is his name.² And they all wondered.

64. And immediately his mouth was opened, and his tongue,³ and he spake, blessing God.

65. And fear⁴ came upon all their neighbors ; and all these things were noised abroad over all the hilly country of Judea :

66. And all they that had heard them, laid them up in their heart,⁵ saying : What an one, think ye, will this child be ! for⁶ the hand of the Lord was with him.⁷

67. And Zachary, his father, was filled with the Holy Ghost, and he prophesied,⁸ saying :

68. Blessed be the Lord God of Israel :⁹ because He hath visited¹⁰ and wrought the redemption¹¹ of His people :

69. And He hath raised up for us a horn of salvation¹² in the house of David His servant.

70. As He spake by the mouth of His holy prophets, who are of old :¹³

71. Deliverance¹⁴ from our enemies, and from the hand of all who hate us.

¹ By signs.

² Supra v. 13.

³ The preceding verb is not applicable to tongue ; so that another verb must be understood : v. g. was loosed. It is not unusual with the best writers to connect two nouns with a verb, which is only suitable to one.

⁴ Awe.

⁵ Reflected seriously on them.

⁶ G. P. "And." Lachmann adopts the Vulgate reading, which is conformable to four of the chief manuscripts, and to several versions.

⁷ He was manifestly under divine guidance and protection.

⁸ Spoke under inspiration.

⁹ Psalm lxxiii. 12.

¹⁰ In mercy.

¹¹ By paying the ransom.

¹² A saving horn, a powerful deliverer. The horn was the emblem of power. Ps. cxxxi. 17. Christ our Lord is here designated by this figure.

¹³ Jer. xxiii. 6 ; xxx. 10. The Greek terms are applicable to all the past time. The prophets flourished at different periods.

¹⁴ The term "Salvation" does not suit in the connexion in which the words here stand. A Catholic renders it "a horn of deliverance." It is in the accusative, in apposition with the horn, or governed by a verb which is understood : *effecting, or giving.*

72. To perform mercy to our fathers:¹ and to remember His holy covenant.²

73. The oath³ which He swore to Abraham, our father, that He would grant to us,

74. That being delivered from the hand⁴ of our enemies,⁵ we may serve Him without fear,

75. In holiness and justice before Him, all our days.⁶

76. And thou, child, shalt be called⁷ the prophet of the Most High: for thou shalt go before the face of the Lord,⁸ to prepare His ways:

77. To give knowledge of salvation⁹ to His people, unto the remission of their sins:

78. Through the tender mercy¹⁰ of our God; in which the Orient,¹¹ from on high, hath visited us:

79. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

¹ To execute the merciful promises made to their ancestors.

² God is said to remember His covenant, when He executes it.

³ Gen. xxii. 16. Jer. xxxi. 33. Hebr. vi. 13. 17. The oath is in the accusative. *According to* may be understood.

⁴ The power.

⁵ This in its most obvious sense seems to regard deliverance from temporal enemies, which the Jews expected from the Messiah: but the Holy Ghost had in view enemies more formidable, that war against the soul.

⁶ G. P. "the days of our life." The last words are cancelled by Griesbach and Schott on the authority of nine uncial manuscripts, and of the versions generally. Olshausen pronounces them spurious.

⁷ John was to be called the prophet because he was truly such.

⁸ Christ is spoken of as the Lord, whose ways were made ready by John. Allusion is made to the usual repairs of the public roads preparatory to a royal visit.

⁹ Saving knowledge. Mal. iv. 5. Supra 17.

¹⁰ "Bowels of mercy" in the text express the tenderness of divine mercy. The Jews regarded the bowels and the womb as the seat of purely pathological feelings.

¹¹ The rising sun is a beautiful image of Christ, the light of the world. Zach. iii. 8; vi. 12. Mal. iv. 2.

80. And the child grew, and was strengthened in spirit:¹ and was in the deserts² until the day of his manifestation to Israel.³

CHAPTER II.

The birth of Christ. His circumcision. His presentation in the temple. Simon's prophecy. At twelve years of age, Christ is found among the doctors.

1. And it came to pass that in those days⁴ a decree went forth from Augustus Cesar,⁵ that the whole world⁶ should be enrolled.

¹ In grace and supernatural gifts.

² We know not at what age John betook himself to the deserts: not, however, until he was able to provide for himself.

³ When he came forth to preach and baptize.

⁴ During the pregnancy of the Virgin.

⁵ Of this decree no profane historian has made mention. "Yet Savigny's inquiries into the nature of the ancient Roman state of taxation (in the Zeitschr. f. geschichtl. Rechtswiss. Vol. VI.) have proved that Augustus intended indeed to introduce an equal form of taxation throughout the whole of the Roman empire, a fact which was doubted for some time. (Liv. epit. lib. 134. Dio Cass. liii. 22. Isidor. orig. v. 36. Cassiodor. iii. 52. Suidas s. v. ἀπογραφῇ). That this undertaking included likewise Palestine, which had not been as yet named a Roman province, will offer nothing remarkable, the moment we consider that ἀπογραφῇ is here applied to the enrolment of real estates, or landed property, but not to a mere enumeration of personal property, which has its adequate Greek term, ἀποτίμησις, 'enumeration, census.' To such an enrolment the emperor could well have recourse, considering the utter dependence in which the Jewish prince found himself to the Roman emperor, a dependence which extended to such a degree, that the Jews, in taking the oath of fidelity to be exercised towards Herod, had also to swear the same for the emperor." Olshausen, Vol. I. p. 126. "A Catholic" thinks that there was no general enrolment at that period, but that it was confined to Judea.

⁶ The empire and its dependencies. "A Catholic" here restricts its signification to Judea.

2. This first enrolment was made by Cyrinus,¹ the governor of Syria.²

3. And all went to be enrolled, every one to his own city.

4. And Joseph also went up from Galilee, from the city of Nazareth unto Judea, to the city of David, which is called Bethlehem:³ because he was of the house and family of David,

5. To be enrolled with Mary,⁴ his espoused⁵ wife, who was with child.

6. And it came to pass that while they were there, the days for her delivery were completed.

7. And she brought forth her first-born Son,⁶ and wrap-

¹ G. P. "Cyrenius." The Vatican manuscript and the versions generally agree with the Vulgate.

² From Josephus it appears that Publius Sulpicius Quirinus was not raised to the dignity of proconsul of Syria for nearly ten years afterwards. (Ant. xvi. 13. See also Tacit. Annal. iii. 68.) Sentius Saturninus was made proconsul towards the end of the life of Herod. To him the enrolment is ascribed by Tertullian. Calmet suggests that the text might be rendered: "This enrolment was made prior to that made by Cyrinus;" which was well known to all. Olshausen thinks that the change of an accent might remove the whole difficulty. "It would be better to read ἀντὶ pro ἀντὶ, so that this idea would be expressed in the words: 'The taxation itself (which at that time would merely have been undertaken) took place first under the proconsulate of Quirinus.'" He adds with Tholuck, "that even although these difficulties be not entirely solved, no conclusions can be drawn therefrom against the authenticity of St. Luke, who proves himself throughout perfectly conversant with the Jewish and Roman history, and more especially with the nature of that first complete census under Quirinus. (Comp. v. 37. of the acts of the Apostles with Joseph. Antiqu. xviii. 1. 1.)" Vol. I. pag. 128.

³ Mich. v. 2. Matt. ii. 6.

⁴ It was not according to Roman usage that women should accompany their husbands on their journeys to the census. Probably the Jewish usage was chiefly regarded by those who were charged with the execution of this decree in Judea. The journey of Mary to Bethlehem gives reason to believe that she may have had some small estate there, although she was poor.

⁵ Her virginal integrity is strongly marked.

⁶ This, as has been elsewhere remarked, implies no subsequent birth. The law so designated the first-born, whether others came after, or not.

ped Him up in swaddling clothes, and laid Him in the manger:¹ because there was no room for them in the inn.²

8. And there were in the same country shepherds watching,³ and keeping the night-watches over their flock.

9. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with great fear.⁴

10. And the angel said to them: Fear not; for behold, I bring you good tidings that shall be great joy to all the people:

11. For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David.

12. And this shall be a sign to you. Ye shall find an infant wrapped in swaddling clothes, and laid in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host,⁵ praising God, and saying:

14. Glory to God on high:⁶ and on earth peace to men of good will.⁷

¹ From this circumstance it is clear that the place of His birth was one in which animals used to eat. A stable was not too lowly a place for the Lord incarnate.

² The Greek term signifies a place of entertainment. Some think it means a private house, where strangers were gratuitously entertained.

³ Living in the fields. In the East the shepherds remained night and day, with their flocks, the mildness of the climate allowing it.

⁴ They feared exceedingly.

⁵ The angels are styled a host.

⁶ In the highest heavens.

⁷ The Vulgate reading is supported by the Alexandrian and Cambridge manuscripts, and by the Gothic and Saxon versions. The meaning is natural, the antithesis being well sustained, as Schott and Olshausen agree. The common reading, which is followed by the Protestant version, breaks the sentence into three parts, and destroys its beauty: "Glory to God in the highest, and on earth peace, good will toward men." The good will mentioned in the text is by many understood of divine favor; by others, of the kind disposition of men one towards another. The objection raised against either interpretation as limiting what had just been declared a general occasion of joy, is not well founded: since it only implies that the blessings proffered are not unconditionally and indiscriminately bestowed.

15. And it came to pass, after the angels departed from them into heaven, the shepherds¹ said, one to another: Let us go over to Bethlehem, and let us see this thing² that is come to pass, which the Lord hath showed to us.

16. And they came in haste: and they found Mary and Joseph, and the Infant lying in the manger.

17. And seeing, they understood of the word³ that had been spoken to them concerning this child.

18. And all that heard wondered; and⁴ at those things that were told them by the shepherds.

19. But Mary kept all these words, pondering in her heart.⁵

20. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

21. And after eight days were accomplished⁶ that the child should be circumcised, His name was called Jesus,⁷ which was called by the angel before He was conceived in the womb.

22. And after the days of His⁸ purification, according to

¹ The text has: "the men, the shepherds." Examples of similar modes of speech occur in the classic writers. The latter term determines what the former generally expresses.

² Word is taken for thing.

³ On witnessing the fact, they had a clear view of the purport of the revelation made to them. The text, however, rather means that they made known what they had heard from the angels.

⁴ The conjunction is not in the text.

⁵ What the shepherds related of the vision of angels, and their acts of homage, were treasured up in the mind and heart of the holy mother. "Συντηρεῖν," 'to keep or lay up with oneself in mind,' implies more an activity of memory; but συμβάλλειν ἐν τῇ καρδίᾳ, 'to ponder in the heart,' implies a meditating, or thinking over, combined with emotions and sympathies of the heart." Olshausen, Vol. I. p. 133.

⁶ Gen. xvii. 12; Lev. xii. 3. On the eighth day. The Jews were accustomed to speak of a day which had begun as if it were complete.

⁷ Matt. i. 21. Supra i. 31.

⁸ G. αὐτοῦ. P. "of her." The correct reading, according to Schott, is αὐτοῦ, "of His." Olshausen regards it as certain that αὐτῆς, "of her," is an alteration which has arisen from a dogmatic limitation, inasmuch as

the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord.

23. As it is written in the law of the Lord: "Every male that openeth the womb¹ shall be called² holy to the Lord."

24. And to offer sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.³

25. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout; waiting for the consolation of Israel,⁴ and the Holy Ghost was in Him.⁵

26. And He had received an answer from the Holy Ghost,⁶ that he should not see death,⁷ before he had seen the CHRIST of the⁸ Lord.

27. And he came by the Spirit⁹ into the temple. And

there appeared to be no καθάρσις, 'purification' for the σωτήρ 'Saviour.' Vol. i. p. 135. The Cambridge manuscript, as also the Armenian and Persian versions, read as the Vulgate "of His." This, as the more difficult reading, according to a rule of criticism, should be preferred, because it is likely that the various readings arose from an attempt to remove the difficulty. The purification properly regarded the mother, who, however, in this case needed it not, because the law regarded natural parturition (Lev. xii. 6), whilst hers was beyond the natural order; but it is here said to be of the Divine Infant, because He is the principal object held to view by the evangelist, and He was presented in the temple, on that occasion.

¹ The Church teaches that the Divine Infant came forth supernaturally, as His conception was supernatural.

² The first born was to be consecrated to God by the rite prescribed in the law. Exod. xiii. 2; Numbers viii. 16.

³ This was the offering of the poor. The rich offered a lamb and a turtle dove, or pigeon. Lev. xii. 8.

⁴ The coming of the Messiah, who was to comfort and relieve the Israelites.

⁵ G. P. "upon him." The grace of the Holy Spirit and extraordinary gifts were given to him.

⁶ His prayers for the speedy advent of the Messiah had been answered by a divine revelation.

⁷ To see death is a Hebraism for "to die."

⁸ Christ is of the Lord, His Father, and is Himself Lord and God.

⁹ Moved by the Divine Spirit.

when his parents brought in the child Jesus, to do for Him according to the custom of the law,

28. He also took Him into his arms, and blessed God, and said :

29. Now, O Lord,¹ dost Thou dismiss² thy servant in peace, according to Thy word.

30. Because my eyes have seen³ Thy salvation.⁴

31. Which Thou hast prepared in sight⁵ of all nations :

32. A light for the illumination of the gentiles,⁶ and for the glory of thy people, Israel.

33. And His father⁷ and mother were wondering⁸ at those things which were spoken concerning Him.

34. And Simeon blessed them,⁹ and said to Mary His mother : Behold, He¹⁰ is set for the fall¹¹ and the resurrec-

¹ Out of life.

² The Greek is literally : "despot." The term originally implied no reproach. It is applied to God, Acts iv. 24 ; Jud. v. 4 ; Apoc. vi. 10 ; to Christ, 2 Peter ii. 1.

³ This mode of speaking is emphatic. See Gen. xlv. 12.

⁴ The instrument of salvation—the Saviour. The abstract is put for the concrete noun.

⁵ Literally : "Before the face of."

⁶ Whereby the gentiles should be delivered from darkness.

⁷ Joseph is thus called, since he held the place of a father. The evangelist uses the popular designation. G. P. "Joseph and His mother." The reading of the Vulgate in this place is conformable to the Cambridge and three other manuscripts, and to the Coptic, Armenian, and Saxon versions. Griesbach adopts it, as likewise Olshausen.

⁸ Their wonder was not that of persons who had expected nothing of the kind. They were filled with devout admiration of these extraordinary events.

⁹ Declared their happiness.

¹⁰ Literally : "This."

¹¹ Is. viii. 14 ; Rom. ix. 33. The result is often spoken of as the effect, although it may have arisen from another cause. Christ came to raise the fallen : but He is to many, by reason of their perverseness, the occasion of fall. The image is that of a rock against which some stumble and fall, whilst others rise on it. Isai. xxviii. 15 ; Dan. ii. 34 ; Zach. iii. 9 ; Mat. xxi. 41 ; 1 Peter ii. 7. 8.

tion¹ of many in Israel, and for a sign which shall be contradicted.

35. And a sword shall pierce² thy own soul, that out of many hearts thoughts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37. And she was a widow until³ fourscore and four years; who departed not from the temple, by fastings and prayers,⁴ worshipping⁵ night and day.

38. Now she, at the same hour, coming in, gave praise to the Lord; and spake of Him⁶ to all that looked for the redemption of Israel.⁷

39. And after they had performed all things according to the law of the Lord,⁸ they returned into Galilee, to their city Nazareth.⁹

¹ That they may rise from sin.

² This affecting prophecy was particularly fulfilled when Mary stood at the foot of the cross.

³ G. P. "of about." Schott adopts the Vulgate reading, which is that of three of the principal manuscripts, and of several versions.

⁴ Fasting and prayer are recommended in the Old and New Testament as specially acceptable to God. Fasting disposes for prayer, whilst indulgence disqualifies for this holy exercise.

⁵ This is the force of the Greek term.

⁶ The construction naturally leads us to consider Christ as Him to whom Anna gave praise—the Lord.

⁷ This reading is conformable to the Vatican manuscript. G. P. "in Jerusalem." The other phrase is more conformable to the scriptural style. *Supra* v. 25; but Schott and Griesbach maintain the received text.

⁸ A Catholic has: "law of Moses;" but I find no authority for this reading. Probably it was a mere oversight.

⁹ They left Jerusalem on their way home to Nazareth: but Joseph being directed by the angel to flee beyond the power of Herod, fled to Egypt, and remained there till the death of the tyrant. This evangelist is wont to close his narratives by similar forms of speech. Ch. i. 38; ii. 20.

40. And the child grew, and waxed strong,¹ full of wisdom:² and the grace of God was in Him.³

41. And His parents went every year to Jerusalem, at the solemn day of the passover.⁴

42. And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast;

43. And having completed the days,⁵ when they returned, the child Jesus remained in Jerusalem, and His parents⁶ knew it not.

44. And thinking that He was in the company,⁷ they came a day's journey, and sought Him among their kinsfolk and acquaintance.⁸

¹ Christ was pleased that His body should grow after the usual manner, by the use of food. G. P. "in spirit;" these words are not found in three uncial manuscripts nor in the Coptic, Sahidic, Armenian, Persian, or Saxon versions. Griesbach inclines to cancel them.

² His wisdom was not the result of the natural development of His understanding. "In Him were hidden all the treasures of wisdom and knowledge." Col. ii. 3.

³ G. *ἐν αὐτῷ*, P. "upon Him:" The Vulgate translator must have read *αὐτῷ* or *αὐτῶ*. The Protestant version here follows him. It means that the divine favor shone forth in the growing child, whose actions and appearance manifested the in-dwelling Deity. Some understand it of divine beauty shining forth in His countenance.

⁴ The men were commanded to go to the temple thrice in each year, at the solemn festivals of the Passover, Pentecost and Tabernacles. Exod. xxiii. 15; xxxiv. 18. Deut. xvi. 1. The women were not required to go; but Mary accompanied Joseph to the Paschal festival, which was the most solemn.

⁵ Having remained there during the octave.

⁶ G. P. "Joseph and His mother." The Vulgate reading is conformable to three uncial manuscripts, and to the versions generally.

⁷ The pilgrims travelled as in a caravan, but the women were separate from the men. The children might accompany either parent, whence Joseph might suppose Jesus to be with His mother, and she might think He was with Joseph. At the end of the day's travel His absence was ascertained.

⁸ The number of pilgrims being great, those of the same family sought to travel together. When they ascertained that Jesus was with neither parent, he was sought after among the kindred.

45. And not finding *Him*,¹ they returned to Jerusalem. seeking Him.

46. And it came to pass that after three days² they found Him in the temple, sitting³ in the midst of the doctors, hearing them and asking them questions.⁴

47. And all who heard Him were astonished at His wisdom and His answers.⁵

48. And seeing⁶ they wondered. And His mother said to Him: Son, why hast Thou done so to us? behold, Thy father and I have sought Thee sorrowing.⁷

49. And He said to them: How is that ye sought Me? did ye not know that I must be about My Father's business?⁸

50. And they understood not the word that He spake to them.¹⁰

¹ The pronoun is wanting in the best manuscripts and versions as well as in the Vulgate.

² On the third day.

³ The sitting posture suited a protracted inquiry. Christ, without detriment to the modesty becoming His age, sat amidst the doctors.

⁴ It does not appear that Christ controverted, or disputed, which would scarcely suit His age.

⁵ This may be understood as an hendyadis: "the wisdom of His answers."

⁶ The pronoun is not in the Vulgate, but is found in the common Greek.

⁷ The mother indulges an amorous complaint, inquiring into the cause of His unexpected absence.

⁸ Their sorrow may have proceeded from apprehensions of neglect on their part. They could not have feared that ill had befallen Him, whom they knew to be the incarnate wisdom.

⁹ The noun is not expressed in the text, or Vulgate. The house of His Father may be understood. The words imply a mild rebuke for not having reflected that He must have been engaged in what concerned the glory of His Father, or in His temple.

¹⁰ The full depth of the meaning of the words was not comprehended by them. This must appear extraordinary, when we consider their eminent sanctity and high gifts. They knew, no doubt, that the great object which should occupy Christ at all times, was the glory of His Father; but they did not understand, that He should have withdrawn Himself, at that time, from their society for that end.

51. And He went down with them, and came to Nazareth: and He was subject to them.¹ And His mother kept all these words in her heart.²

52. And Jesus advanced in wisdom and age, and grace with God and men.³

CHAPTER III.

John's mission and preaching. Christ is baptized by him.

1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being procurator⁴ of Judea, and Herod being tetrarch⁵ of Galilee, and Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina,

2. Under the high-priests Annas and Caiphas:⁶ the

¹ This was an extraordinary example of submission to parental authority. "What should we expect from the Master of virtue unless examples of the fulfilment of filial duty?" St. AMBROSE.

² The attention of His mother to the words and actions of her Divine Son is highly worthy of imitation. It is not improbable that St. Luke learned these facts from her.

³ The fulness of wisdom was in Christ from the first moment of His conception; but it was manifested gradually in a manner somewhat proportioned to His age. He was full of grace, that is, of holiness. Still He may be said to have advanced in it with God, inasmuch as each exercise of obedience and love was most pleasing to His Heavenly Father, and highly meritorious. With men He advanced in favor, by the charms of His holy deportment and conversation.

⁴ The Greek term is accurately rendered by the Vulgate, *procurante*, as Campbell remarks, Diss. viii. p. iii. n. 17. Judea was now a part of the Roman province of Syria, which was governed by a president. The ruler of Judea was designated *imperatoris procurator*.

⁵ Herod Antipas, son of Herod the Great, had the government of Galilee, which was regarded as a fourth part of the kingdom of Judea.

⁶ Act. iv. 6. The high priesthood, according to divine appointment, belonged to one only, and was perpetual. In the latter times, however, priests were violently intruded, and stripped of their office, and at length the high priesthood was considered as an annual office, probably through the interference of the Romans. Caiphas was the priest of that year,

word of the Lord was on John,¹ the son of Zachary, in the desert.

3. And he came into all the country about the Jordan,² preaching the baptism of penance³ for the remission of sins ;

4. As it is written in the book of the sayings of Isaiah the prophet :⁴ A voice of one crying in the wilderness : Prepare ye the way of the Lord, make straight His paths.

5. Every valley shall be filled ; and every mountain and hill shall be brought low : and the crooked shall be made straight, and the rough ways smooth.⁵

6. And all flesh⁶ shall see the salvation of God !⁷

7. He said therefore to the multitudes that went forth to be baptized by him : Ye broods of vipers,⁸ who hath showed you to flee from the wrath to come ?

8. Bring forth therefore fruits worthy of penance, and

but Annas had probably been previously invested with the same authority, and may have been then the *SAGAN*, or deputy of the actual priest. Some think that he was the principal priest, and alone recognised by the Jews, and that the authority of Caiphas was limited to that year, the Romans having intruded him.

¹ This implies that John was divinely moved to preach.

² From the interior of the wilderness, he advanced to the banks of the Jordan, to exhort to penance his countrymen who gathered there. Matt. iii. 1. Mark i. 4.

³ The ablution of the body was an emblem of purification. The soul was to be purified by sorrow of heart.

⁴ G. P. "saying." This is not in three of the chief manuscripts, nor in the Coptic or Armenian versions. Griesbach deems it an interpolation.

⁵ The figure is derived from the repairing of the roads preparatory for the visit of a Sovereign. The sentence might be rendered in the imperative mood. Is. xl. 3. John i. 23.

⁶ Every one. By Synecdoche, flesh is put for the whole man.

⁷ The salvation which God will give to His people : or the Saviour who is God. Isaiah had said : "God Himself will come and will save you." Is. xxxv. 4.

⁸ Matt. iii. 7. The severity of this address can only be accounted for by the general plainness of language at that time, and by the extraordinary sanctity and austerity of the Baptist, which caused his reproofs to be respectfully received.

do not begin to say: "We have Abraham for our father." For I say to you, that God is able of these stones to raise up children to Abraham.

9. For now the axe is laid to the root of the tree. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire.

10. And the people asked him, saying: What then shall we do?

11. And he answering, said to them: He that hath two coats, let him give to him that hath none,¹ and he that hath meat,² let him do in like manner.

12. And the tax-gatherers also came to be baptized, and said to him: Master, what shall we do?

13. But he said to them: Do nothing more than that which is appointed you.³

14. And the soldiers⁴ also asked him, saying: And what shall we do? And he said to them: Do violence to no man,⁵ neither calumniate any man,⁶ and be content with your pay.⁷

15. And as the people were of opinion, and all were thinking in their hearts concerning John, that perhaps he might be the Christ,

16. John answered, saying to all: I indeed baptize you with water;⁸ but there will come one mightier

¹ James ii. 15. 1 John iii. 17. To the people generally John recommended the exercise of charity towards the needy. Superfluities should be employed to relieve the distressed.

² A store of food.

³ He forbid them to make unjust exactions.

⁴ Literally it signifies that they were actually engaged in warfare. However, it is probable that it here means only the profession of arms.

⁵ Soldiers were likely to use their arms unlawfully, and needed to be cautioned against any unjust use of them.

⁶ The verb denotes informing. They sometimes gave false information, and brought punishment on innocent persons.

⁷ John would have soldiers to abstain from plunder and injustice of every kind, contenting themselves with the provisions and pay furnished by the public authorities.

⁸ Matt. iii. 11. Mark i. 8. John i. 26.

than I, the latchet of whose shoes I am not worthy to loose;¹ He will baptize you with the Holy² Ghost, and with fire.

17. Whose fan³ is in his hand, and He will cleanse His floor; and gather the wheat into His barn, but the chaff He will burn in unquenchable fire.

18. And many other things exhorting, did he preach to the people.

19. But Herod the tetrarch,⁴ being reproved by him concerning Herodias, his brother's⁵ wife,⁶ and concerning all the evils which Herod had done,

20. Added this also to all, and shut up John in prison.

21. Now it came to pass,⁷ when all the people were baptized, that Jesus also being baptized⁸ and praying, heaven was opened:

22. And the Holy Ghost descended in a bodily shape as a dove, upon Him: and a voice came from heaven:⁹ Thou art My beloved Son:¹⁰ in Thee I am well pleased.

23. And Jesus Himself was beginning¹¹ about the age of

¹ The anxiety of the Baptist to correct a popular error which was favorable to himself, is worthy of admiration.

² Acts i. 5; ii. 16; xix. 4.

³ A winnowing shovel. Matt. iii. 12.

⁴ Matt. xiv. 4. Mark vi. 17.

⁵ G. P. "Philip's." Griesbach and Schott omit the name conformably to ten uncial manuscripts, and the Armenian, Persian, Gothic, Slavonic and Saxon versions.

⁶ Whom he had taken to himself in the lifetime of his brother.

⁷ Before the imprisonment of John. Matt. iii. 16. Mark i. 10. John i. 32.

⁸ St. Luke omits the details given by St. Matthew, iii. 17; xvii. 5, and St. Mark. "The holy evangelist Luke admirably abridged the particulars related by the others, and left us to infer that our Lord was baptized by John rather than stated it expressly. St. Ambrose.

⁹ G. P. "which said." This is not in the Vatican or Cambridge manuscripts, or in the Coptic version. Griesbach regards it as an interpolation.

¹⁰ Infra ix. 35. 2 Pet. i. 17.

¹¹ When beginning His public career.

thirty years :¹ being (as it was supposed) the son of Joseph, son² of Heli,³ son of Mathat,

24. Son of Levi, son of Melchi, son of Janne, son of Joseph,

25. Son of Mathathias, son of Amos, son of Nahum, son of Hesli, son of Nagge,

26. Son of Mahath, son of Mathathias, son of Semei, son of Joseph, son of Juda,

27. Son of Joanna, son of Resa, son of Zorobabel, son of Salathiel, son of Neri,

28. Son of Melchi, son of Addi, son of Cosan, son of Elmadan, son of Her,

29. Son of Jesus, son of Eliezer, son of Jorim, son of Mathat, son of Levi,

30. Son of Simeon, son of Juda, son of Joseph, son of Jona, son of Eliakim,

31. Son of Melea, son of Menna, son of Mathatha, son of Nathan, son of David,

¹ The precise age of our Lord is not stated. The Protestant translation renders the sentence: "And *Jesus* himself began to be about thirty years of age;" on which Campbell remarks: "Nothing, I think, is plainer, than that by no rule of syntax can the Greek words be so construed as to yield the sense which our translators have given them."

² The Greek text may be rendered throughout the whole list: "Son of;" omitting the verb, as is done by "a Catholic;" as also in the German version of Allioli.

³ Many think that Heli was father of the Blessed Virgin, and that her genealogy is given here, although her name be not mentioned, as it was not customary to give the genealogy of females. Joseph might be said to be of Heli, because as her husband, he was in law the son of her father. Others more probably think that the legal genealogy of Joseph is given here, St. Matthew having given the natural line of descents. The difference in the lines is thus accounted for by St. Ambrose, as the children of one were sometimes held to be of a deceased brother, who had died without issue. It is impossible to unravel these difficulties at present; but we may rest satisfied with the fact, that the two genealogies were put forward on the faith of family registers, which were still carefully preserved (see Josephus Vita 1, Contr. Ap. i. 7), and that no successful effort was made to destroy their authority.

32. Son of Jesse, son of Obed, son of Booz, son of Salmon, son of Naasson,

33. Son of Aminadab, son of Aram, son of Esron, son of Phares, son of Juda,

34. Son of Jacob, son of Isaac, son of Abraham, son of Thare, son of Nachor,

35. Son of Sarug, son of Ragau, son of Phaleg, son of Heber, son of Sale,

36. Son of Cainan,¹ son of Arphaxad, son of Sem, son of Noe, son of Lamech,

37. Son of Mathusale, son of Henoch, son of Jared, son of Malaleel, son of Cainan,

38. Son of Henos, son of Seth, who was son of Adam, who was of God.²

CHAPTER IV.

Christ's fasting and temptation. He is persecuted in Nazareth. His miracles in Capharnaum.

1. And Jesus, being full of the Holy Ghost,³ returned from the Jordan, and was led⁴ by the⁵ Spirit into the desert,

2. For forty days, and was tempted by the devil. And He ate nothing during those days: and when they were ended, He was hungry.

¹ Cainan is not in the Hebrew genealogy of Abraham, Gen. xi. 12. 13: but he is named in the Septuagint, which is followed by Luke.

² Created by Him. He might be styled His son: but I have preferred in this case the indefinite expression of the Vulgate. In the others I have inserted the word son, which is implied in the genitive case preceded by the article.

³ The plenitude of the Holy Ghost was in Jesus from His conception: but was specially manifested after His baptism. Matt. iv. 1. Mark i. 12.

⁴ Impelled.

⁵ Literally: in the spirit.

3. And the devil said to Him:¹ If Thou art the Son of God, say to this stone that it become bread.

4. And Jesus answered him: It is written, that man liveth not on bread alone, but on every word² of God.

5. And the devil led Him on a high mountain,³ and showed Him all the kingdoms of the world in a moment of time;⁴

6. And said to Him: To Thee will I give all this power, and the glory of them:⁵ for to me they have been delivered;⁶ and I give them to whomsoever I will.

7. If therefore Thou wilt adore before me,⁷ all shall be Thine.

8. And Jesus answering said to him:⁸ It is written: "Thou shalt adore the Lord thy God, and Him only shalt Thou serve."

9. And he brought Him to Jerusalem, and set Him on a pinnacle of the temple; and he said to Him: If thou art the Son of God, cast thyself from hence.

10. For it is written,⁹ that "He hath given His angels charge over Thee, that they keep Thee:"

¹ G. P. "Saying." Schott thinks that the primitive text was more concise than the present Greek. This is among the additions.

² Deut. viii. 3. Matth. iv. 4. Every thing which God may choose.

³ This temptation is put in the third place by St. Matthew, but Luke adheres more strictly to the order of events.

⁴ By some representation, or by pointing in various directions and describing them.

⁵ Satan promises what he cannot perform.

⁶ Not absolutely; for God controls all human events and directs them, according to His counsels. Satan, nevertheless, is sometimes permitted to interfere in human affairs, as in the case of Job.

⁷ Literally: *in my presence*. Satan wished this homage to be rendered to himself.

⁸ Deut. vi. 13; x. 20. G. P. has: "Get thee behind me, Satan, for:" Campbell observes: This clause is not only wanting in some of the best manuscripts, but in the Syriac, Vulgate, Gothic, Saxon, Coptic, Armenian and Ethiopic translations. Grotius observes, that before Theophilact no ancient writer considered these words as belonging to this place. Mill agrees with Grotius in rejecting them." Griesbach and Schott likewise exclude them.

⁹ Ps. xc. 11.

11. And that¹ in their hands they shall bear Thee up, lest perhaps Thou dash thy foot against a stone.²

12. And JESUS answering said to him : It is said :³ "Thou shalt not tempt the Lord thy God."

13. And all the temptation being ended, the devil departed from Him for a time.⁴

14. And JESUS returned in the power of the Spirit,⁵ into Galilee, and fame concerning Him went out through the whole country.⁶

15. And He taught in their synagogues, and He was extolled⁷ by all.

16. And He came to Nazareth, where He was brought up :⁸ and He went into the synagogue, according to His custom, on sabbath-day, and He rose up⁹ to read :

17. And the book of Isaiah the prophet was handed to Him. And as He unfolded¹⁰ the book, He found the place where it was written :

¹ G. P. omit "that," but Schott maintains that it is the correct reading.

² "Learn hence that Satan transforms himself into an angel of light, and often prepares a snare for the faithful from the divine scriptures themselves. Thus he makes heretics, thus he destroys faith, thus he subverts piety. Let not then the heretic ensnare you, because he can quote some passages from the scripture, nor let him arrogate to himself the praise of learning. Even the devil employs testimonies of scriptures, not for the purpose of instruction, but to circumvent and deceive us." St. Ambrose.

³ Deut. vi. 16.

⁴ From this it might be inferred that Satan renewed the temptations subsequently : but it is not likely that our Lord suffered him to do so. The phrase may indicate that in other ways, namely, by the agency of men, the tempter afterwards assailed Him, by persecuting Him even to death.

⁵ Whether Christ retired into solitude, or returned into society, He was moved by the Divine Spirit. Matt. iv. 12. Mark. i. 14.

⁶ The surrounding country.

⁷ Literally : "being glorified."

⁸ Literally "nourished." Matt. xiii. 54. Mark vi. 1. John iv. 45.

⁹ Among the Jews the standing posture was that of a reader of the divine scriptures : sitting was the posture of an expounder, or instructor.

¹⁰ The books were literally rolls, whence they are called *volumina*.

18. "The Spirit of the Lord¹ is upon Me : wherefore He hath anointed Me,² He hath sent Me to preach the gospel³ to the poor, to heal the contrite of heart.⁴

19. To announce deliverance to the captives, and sight to the blind ; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord, and the day of reward."⁵

20. And when He had folded the book, He returned it to the officer,⁶ and sat down. And the eyes of all in the synagogue were fixed on Him.

21. And He began to say to them : This day this scripture is fulfilled in your ears.

22. And all bore Him witness :⁷ and they wondered at the words of grace⁸ that proceeded from His mouth ; and they said : Is not this the son of Joseph ?⁹

23. And He said to them : Doubtless ye will say¹⁰ to Me this similitude :¹¹ Physician, heal Thyself : as great things as we have heard done in Capharnaum,¹² do also here in Thy own country.

¹ Isai. lxi. 1.

² Christ received no external unction for His ministry. He was internally replenished with the Divine Spirit, of whose grace the unction used in consecrating priests and kings was emblematic.

³ To announce good tidings.

⁴ This phrase, which is found in the common Greek, is wanting in three of the chief manuscripts, in several versions, and in the quotations of the Fathers. It is expunged by Griesbach and Schott, but is retained in the Protestant as well as Catholic translation.

⁵ This last phrase is wanting in the Greek text : but is found in the second Syriac, Arabic, Armenian and Saxon versions. Probably both phrases were added from Isaiah.

⁶ The Greek term here denotes a person in attendance on the presiding officer of the synagogue.

⁷ They praised Him. They admired the felicity with which He expounded and applied the text : but they soon changed their views and became hostile to Him.

⁸ Words replete with grace and unction.

⁹ Their astonishment was the greater, by reason of His lowly origin, and want of education.

¹⁰ You will apply.

¹¹ "Parable," that is proverb : it implied a comparison.

¹² These wonders have not been related by this evangelist, who here records the reference made to them by the people of Nazareth.

24. And He said: Verily I say to you, that no prophet is accepted in his own country.¹

25. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months,² when there was a great famine throughout all the earth.³

26. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.⁴

27. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian.⁵

28. And all they in the synagogue, hearing these things, were filled with anger.⁶

29. And they rose up, and thrust Him out of the city:⁷ and they brought Him to the brow of the mountain, whereon the city was built, that they might cast Him down headlong.

30. But He passing through the midst of them,⁸ went His way.

31. And He went down into Capharnaum,⁹ a city of Galilee, and there He taught them on the sabbath-days.

¹ "It is not without reason that the Saviour excuses Himself for not having performed miracles in His own country: lest perchance any one should fancy that we ought not to love our country." *St. Ambrose.*

² In 3 Kings xviii. 1, it is related, that in the third year God sent Elias to Achab, and gave rain, v. 45. It is not easy to determine the manner of reconciling these two statements: but it was notorious in the time of the apostles, that the drought had lasted three years and a half. *James v. 17.*

³ Throughout Palestine.

⁴ 3 Kings xvii. 9.

⁵ 4 Kings v. 14. God grants His favors to whom He pleases: sometimes to the stranger, passing by those of the household.

⁶ Feeling that they were considered as unworthy of divine favor.

⁷ Such is the inconstancy of men. A while before they had praised Him.

⁸ When He pleased, He withdrew from their observation. "Their mind being suddenly changed, or astonishment having seized on them, He passed through the midst of them." *St. Ambrose.*

⁹ *Matt. iv. 14. Mark i. 21.*

32. And they were astonished at His doctrine,¹ for His speech was with power.²

33. And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34. Saying: Let us alone: what hast Thou to do with us,³ Jesus of Nazareth? art Thou come to destroy us?⁴ I know Thee who Thou art, the Holy one of God.

35. And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst,⁵ he went out of him, and hurt him not at all.

36. And fear came upon all, and they talked among themselves, saying: What word⁶ is this, for with authority and power He commandeth the unclean spirits, and they go out?

37. And the fame concerning Him was spread into every place of the country.

38. And Jesus, rising up⁷ out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her.

39. And standing over⁸ her, He commanded the fever, and it left her. And immediately rising, she waited on them.⁹

40. And after sunset,¹⁰ all they that had any sick with divers diseases, brought them to Him. But He laying His hands on every one of them, healed them.

41. And devils went out from many, crying out and

¹ At His authoritative manner of teaching. Matt. vii. 28.

² With authority.

³ Mark i. 23. What hast Thou against us?

⁴ To torment and restrain.

⁵ Thrown him down before all.

⁶ What is this? or what manner of speech is this?

⁷ Matt. viii. 14. Mark i. 30. And going forth from.

⁸ The preposition is intended to represent the position of a physician at the couch of the patient.

⁹ Served them at table.

¹⁰ After the sabbath, which closed at sunset.

saying: Thou art¹ the Son of God. And rebuking them, He would not suffer them to speak, for they knew² that He was Christ.³

42. And when it was day, going out, He went into a desert place: and the multitudes sought after Him, and came unto Him: and they tried to detain Him⁴ that He might not depart from them.

43. To whom He said: I must preach the kingdom of God to other cities likewise: for therefore⁵ am I sent.

44. And He was preaching in the synagogues of Galilee.

CHAPTER V.

The miraculous draught of fishes. The cure of the leper, and of the paralytic. The call of Matthew.

1. And it came to pass, that when the multitudes pressed upon Him to hear the word of God,⁶ He stood by the lake of Gencsareth,⁷

2. And saw two barks⁸ aground⁹ by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And going up into one of the barks, that was Simon's,¹⁰

¹ G. P. "Christ: Campbell remarks, the name is not in the Cambridge and four other manuscripts. It has no place in the Coptic, Armenian, Saxon, and Arabic versions, any more than in the Vulgate."

² Experimentally and conjecturally.

³ Mark. i. 34. Christ did not wish the devils to testify to His being the Messiah, choosing rather to leave this truth to be manifested by His works.

⁴ By entreaties.

⁵ To this end.

⁶ This shows that the people truly desired to be instructed in the things of salvation.

⁷ On the border of the lake.

⁸ Matt. iv. 18; Mark i. 16. Fishing boats.

⁹ "A Catholic."

¹⁰ "This is that ship which, according to Matthew, is still tossed by the waves, and, according to Luke, is filled with fishes; so that you perceive

He desired him to draw back a little from the land.¹ And sitting down, He taught the multitudes out of the bark.

4. Now when He had ceased to speak, He said to Simon: Launch out into the deep,² and let down your nets for a draught.

5. And Simon answering, said to Him: Master,³ we have labored all the night, and have taken nothing: but at Thy word I will let down the net.⁴

6. And when they had done this, they enclosed a great multitude of fishes, and their net broke.⁵

7. And they beckoned⁶ to their partners that were in the other bark, that they should come and help them. And they came,⁷ and filled both the barks, so that they were almost⁸ sinking.

8. Which when Simon Peter saw, he fell down at the knees of Jesus,⁹ saying: Depart from me, for I am a sinful man, O Lord!¹⁰

9. For awe had seized on him,¹¹ and all that were with him, at the draught of the fishes which they had taken.

in it the type of the Church, which in the beginning was violently agitated, and in the end abounded in members." *St. Ambrose.*

¹ Far enough to prevent the pressure of the crowd.

² "Although the others are commanded to let down their nets, to Peter alone it is said: 'Launch out into the deep:' that is, into the depth of mystery. For what is so deep as the riches of divine knowledge, to know the Son of God, and to profess belief in His Divine Generation!—To this depth of mystery the Church is led by Peter." *St. Ambrose.*

³ The Greek term denotes one set over others.

⁴ With unbounded confidence.

⁵ The net was not absolutely rent, so as not to contain, but was on the point of bursting, or was partially rent.

⁶ Made signs with the hands, or otherwise.

⁷ "From the synagogue they came to the bark of Peter, that is, to the Church." *St. Ambrose.*

⁸ The adverb is not in the text, but is manifestly implied.

⁹ In adoration. He was already taught of the Father to recognise the Son.

¹⁰ From a sense of his own unworthiness he begs our Lord to withdraw.

¹¹ The feeling of awe arose from a sense of divine power displayed in the miraculous draught of fishes. This being made near the shore, and

10. And so were also James and John, the sons of Zebedee, who were partners of Simon. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men.¹

11. And having brought their barks on shore,² leaving all things, they followed Him.

12. And it came to pass, when He was in a certain city, behold, a man full of leprosy, who, seeing Jesus, and falling on his face,³ besought Him, saying: Lord, if Thou wilt, Thou canst make me clean.

13. And stretching forth the hand,⁴ He touched him, saying: I will it: be thou cleansed. And immediately the leprosy⁵ departed from him.

14. And He charged him that he should tell no man,⁶ but,⁷ Go, show thyself to the priest, and offer for thy cleans-

in open day, and being so abundant, filled the apostles with greater awe than the cures of the sick which they had often witnessed. St. Ambrose supposes that the apostles were thrown into a disturbed and confused state of mind by the miracle, and takes occasion thence to indulge in allegorical explanations. "The ship in which Peter is, is not disturbed; that which has Judas is disturbed. Although many merits of the disciples bore it along, the perfidy of the traitor kept it in agitation. Peter is in each vessel; but whilst strong in his own merits, he is disturbed on account of the demerits of another. Let us then beware of the perfidious disciple: let us shun the traitor, lest many should be tossed about on account of one man. This vessel therefore is not disturbed in which prudence sails, from which perfidy is absent, and which is wafted on by faith. How could it be disturbed, whilst He presides in it, in whom the strength of the Church lies? Confusion exists where faith is weak: here, where love is perfect, there is entire security." *St. Ambrose.*

¹ The term is used of hunters catching beasts in their dens, and of warriors taking their antagonists alive. It here is applied to the conversion of men by the preaching of the Gospel.

² Stranding them.

³ In attitude of adoration; Matt. viii. 2; Mark i. 40.

⁴ His hand. It was not allowed by the law to touch a leper, since he was to remain apart from all others.

⁵ It was a cuticular affection, or impurity, on the cessation of which the skin appeared clean.

⁶ Not wishing to display His works.

⁷ He added.

ing according as Moses commanded, for a testimony to them.¹

15. But the fame concerning Him went abroad the more, and great multitudes came together to hear,² and to be healed³ of their infirmities.

16. And He retired into the desert, and prayed.

17. And it came to pass on a certain day, as He sat teaching, that there were also Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem;⁴ and the power of the Lord⁵ was to heal them:⁶

18. And, behold, men brought in a bed⁷ a man who had the palsy; and they sought means to bring him in, and to lay him before Him.

19. And when they could not find by what way they might bring him in, because of the multitude, they went up⁸ upon the roof, and let him down through the tiles⁹ with his bed into the midst before Jesus.

20. And when He saw their faith,¹⁰ He said: "Man, thy sins are forgiven thee.

21. And the scribes and Pharisees began to think, saying:

¹ To manifest submission to the law. Lev. xiv. 4.

² Many were eager to hear His instructions.

³ G. P. "by him." Schott cancels these words on the authority of three of the chief manuscripts, and of the versions generally.

⁴ This city is, of course, included in Judea, but is specially mentioned on account of its importance.

⁵ Of Christ: or of God in Christ, who is Himself God.

⁶ The sick. The Hebrews often refer relatives to a remote antecedent, or to a sentence.

⁷ Matt. ix. 2. Mark ii. 3. On a couch, or litter. The bed of the Jews was like a coverlet, which could be easily rolled up.

⁸ By an outside stairway.

⁹ Removing some of them, in order to facilitate the descent of the patient.

¹⁰ The patient, no doubt, entertained the like sentiments as those who brought him.

¹¹ G. P. "unto him." Griesbach and Schott cancel these words, which are not found in two of the chief manuscripts, nor in several versions.

Who is this who uttereth blasphemies? Who can forgive sins, but God alone?¹

22. And JESUS knowing their thoughts, answering, said to them: What do ye think in your hearts?

23. Which is it easier to say, Thy sins are forgiven thee, or to say, Arise and walk?

24. But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the man sick of the palsy), I say to thee, arise, take up thy bed, and go into thy house.

25. And immediately rising up before them, he took up the bed on which he lay; and went away to his own house, glorifying God.

26. And all were astonished;² and they glorified God. And they were filled with fear,³ saying: We have seen wonderful things to-day.

27. And after these things He went forth, and saw a tax-gatherer named Levi,⁴ sitting at the toll office, and He said to him: Follow Me.

28. And leaving all things, he rose up and followed Him.

29. And Levi made Him a great feast in his own house; and there was a great company of tax-gatherers, and of others, who were at table with them.

30. But the⁵ Pharisees and scribes murmured, saying to His disciples: Why do ye eat and drink with tax-gatherers and sinners?

31. And JESUS answering, said to them: They that are in health need not ~~the~~ physician: but they that are sick.

¹ God alone can forgive ~~us~~, as of His own right. The Man-God forgives them, even as man, by virtue of the union with the Divine Person. A mere man cannot, of himself, forgive sin.

² Literally: Ecstasy seized on all. They were transported out of themselves with surprise.

³ With awe.

⁴ Mark ii. 14. He was also called Matthew, it being, at that time, not unusual to have two names.

⁵ G. P. "their." The pronoun is wanting in two of the chief manuscripts, and in the versions.

32. I came not to call the just, but sinners to penance.

33. And they said to Him : Why do the disciples of John fast often,¹ and make prayers, and the disciples of the Pharisees in like manner ? but Thine eat and drink.

34. To whom He said : Can ye make the children of the bridegroom fast, whilst the bridegroom is with them ?²

35. But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.

36. And He spoke also a similitude to them : That no man putteth a patch from a new garment on an old garment ; otherwise he both teareth the new, and the patch taken from the new suiteth not the old.

37. And no man putteth new wine into old skins : otherwise the new wine will burst the skins, and it will be spilled, and the skins will be lost.

38. But new wine must be put into new skins : and both are preserved.

39. And no man drinking old, hath presently a mind for new : for he saith : The old is better.³

CHAPTER VI.

Christ defends His disciples : cures on the sabbath-day : chooses the twelve, and makes a sermon to them.

1. And it came to pass on the second first sabbath,⁴ that,

¹ Mark ii. 18.

² "Fasting, whereby the flesh is subdued, and corporal luxury punished, is not rejected here, for this fast is pleasing to God. How could He forbid His disciples to fast, while He, the Lord Himself, fasted, and whilst He declared that the most wicked spirits cannot be cast out but by fasting and prayers?" *St. Ambrose.*

³ Wine improves by age.

⁴ Matt. xii. 1. Mark ii. 23. This is understood by Scaliger of the sabbath immediately after the second day of the feast of the passover,

as He went through the corn-fields, His disciples plucked the ears, and ate rubbing them through their hands.¹

2. And some of the Pharisees said to them: Why do ye that which is not lawful on the sabbath-days?

3. And Jesus answering them, said: Have ye not read this, which David did, when himself was hungry, and they that were with him:²

4. How he went into the house of God,³ and took and ate the bread of "the presence," and gave to them that were with him, which it is not lawful for any but the priests to eat?⁴

5. And He said to them: The Son of man is Lord even of the sabbath.

6. And it came to pass also on another sabbath, that He entered into the synagogue, and taught. And there was a man whose right hand was withered.⁵

7. And the scribes and Pharisees watched⁶ if He would heal on the sabbath, that they might find an accusation against Him.

8. But He knew their thoughts; and He said to the man who had the withered hand: Arise, and stand forth in the midst. And rising, he stood forth.

9. Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good, or to do evil; to save life, or to destroy?⁷

on which the first-fruits of sheaves were offered up. Lev. xxiii. 11. Olshausen thinks that when one of the three great festivals fell on the sabbath, as the first and last days were solemnly celebrated, the first day may have been styled in this way. Vol. ii. p. 81.

¹ This circumstance shows how trivial and innocent the act was.

² Were hungry.

³ 1 Kings xxi. 6. The tabernacle.

⁴ Exod. xxix. 32. Levit. xxiv. 9.

⁵ Matt. xii. 20. Mark iii. 1.

⁶ G. P. "Him," is wanting in a very great number of manuscripts, the Alexandrine, and some others of principal note, in several of the best editions, in the Vulgate, Gothic and Saxon versions. It is rejected by Mill, Wetstein and Schott.

⁷ The affirmative proposition is laid down in Matthew, xii. 12.

10. And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth,¹ and his hand was restored.²

11. And they were filled with madness;³ and they talked one with another, what they might do to Jesus.

12. And it came to pass in those days, that He went out on to the mountain to pray,⁴ and He passed the whole night in the prayer of God.⁵

13. And when day was come, He called His disciples; and out of them, He chose twelve, (whom also He named apostles:)⁶

14. Simon, whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphaeus, and Simon who is called Zelotes,⁷

16. And Jude⁸ of James, and Judas Iscariot, who⁹ was the traitor.¹⁰

¹ G. P. "he did so." Schott thinks that ἵκτενον, "he stretched forth," which is found in two uncial manuscripts and in many versions, is borrowed from Matthew and Mark. ὅπως is wanting in many manuscripts, and is suspected to be an interpolation.

² G. P. "whole as the other." These words are wanting in several manuscripts and versions.

³ Rage is popularly so styled.

⁴ Matt. x. 1. Mark iii. 13. The retreat and prayer of Christ show the importance of the work which He was about to undertake. He needed not prayer, since as man He was full of the Holy Ghost, in virtue of the hypostatical union: but He prayed for our example.

⁵ This is equivalent to prayer to God. "A Catholic" insists that it should be rendered "an oratory." Besides the synagogues, the Jews had places for prayer called by the Greek term which is here employed. See Acts xvi. 13. Joseph Ant. xiv. 10, and Juvenal Sat. iii. 296: "In qua te quero proseucha."

⁶ This is the Greek term for *messengers*, and is understood of official delegates, such as ambassadors. Our Lord used the corresponding term in the Syro-Chaldaic.

⁷ This name signifies *zealous*. He is styled by St. Matthew the Chananæan, which Campbell says is susceptible of the same interpretation.

⁸ Brother of James.

⁹ G. P. "also." It is marked suspected by Schott.

¹⁰ "Judas is chosen, not through mistake, but designedly. How power-

17. And coming down with them,¹ He stood in a plain,² and³ the company⁴ of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18. Who had come to hear Him, and to be healed of their diseases. And they that were tormented by unclean spirits were cured.

19. And all the multitude sought to touch Him; for a virtue⁵ went out from Him, and healed all.

20. And He, lifting up His eyes on His disciples, said:⁶ Blessed, ye poor: for yours is the kingdom of God.

21. Blessed ye that hunger now: for ye shall be filled. Blessed ye that weep now: for ye shall laugh.⁷

22. Blessed will ye be when men shall hate you, and when they shall throw you off,⁸ and shall reproach you, and cast out your name as evil,⁹ for the sake of the Son of man.

23. Be glad in that day, and rejoice: for behold your reward is great in heaven: For according to these things¹⁰ did their fathers do to the prophets.

24. But wo to you rich:¹¹ for ye have your consolation.

ful is truth, since not even the hostility of the man commissioned to announce it, weakens its force. How great is the condescension of our Lord, who exposed His judgment to our censure, rather than be wanting in affection to us!" Ambrose.

¹ From the top of the mountain.

² On a level place, a kind of table land. It is not uncommon to have large plains on the side of a mountain.

³ With Him stood there.

⁴ Crowd.

⁵ Power.

⁶ The same discourse is given more fully by St. Matthew v. 2.

⁷ Rejoice.

⁸ Matt. v. 11. When they shall expel you from their society.

⁹ Expunge your name from their list—cast you off and disown you.

¹⁰ In like manner.

¹¹ This wo regards those who abuse riches, or are inordinately attached to them. Eccl. xxxi. 7. Amos vi. 1.

25. Wo to you who are filled:¹ for ye shall hunger. Wo to you who laugh now:² for ye shall mourn and weep.

26. Wo to you when³ men shall bless you:⁴ for according to these things did their fathers do to the false prophets.⁵

27. But I say to you that hear;⁶ Love your enemies, do good to those that hate you.

28. Bless those that curse you, and pray for those that calumniate you.⁷

29. And to him that striketh thee on the cheek, present also the other.⁸ And him that taketh away from thee thy cloak, forbid not to take thy coat also.⁹

30. Give to every one that asketh of thee;¹⁰ and from him that taketh away thy goods, ask them not again.¹¹

31. And as ye would¹² that men should do to you, do ye also to them in like manner.

¹ Are in abundance. Isai. lxx. 13.

² Exult.

³ G. P. "all men." Campbell observes, "the word (all) is wanting in many manuscripts, some of them of principal note; and also in the Syriac, Vulgate, Ethiopic and Arabic versions, as well as in several of the best editions and ancient commentators. Mill and Wetstein both reject it." It is likewise rejected by Griesbach and Schott.

⁴ Shall praise and extol.

⁵ They who received praise, might fear that, like the false prophets, they gained applause at the expense of truth.

⁶ St. Luke, writing for converts from Paganism, omits mention of the Mosaic law, which being perversely interpreted, occasion was furnished for this injunction. Matt. v. 44.

⁷ The Greek term *ἐκτελέω* means to misuse, to treat despitefully, also to calumniate, 1. Pet. iii. 16.

⁸ Matt. v. 39. 1 Cor. vi. 7.

⁹ The order is inverted in St. Matthew v. 40. The coat is taken by violence; the cloak is yielded.

¹⁰ This excludes invidious distinctions, where charity is to be exercised: but it by no means forbids the exercise of prudence in almsgiving.

¹¹ This can only be considered a counsel to forbear from compulsory means of redress, where charity may be injured by their employment. The right to seek it is not denied.

¹² Reasonably. Tob. iv. 16. Matt. vii. 12.

32. And if ye love those who love you, what thanks are due to you ?¹ for even sinners love those that love them.

33. And if ye do good to those who do good to you, what thanks are due to you ? for sinners also do this.

34. And if ye lend to them of whom ye hope to receive,² what thanks are due to you ?³ for sinners also lend to sinners, to receive as much.

35. But love your enemies ; do good, and lend, hoping for nothing thereby ;⁴ and your reward shall be great, and ye will be the sons of the Most High :⁵ for He is kind to the unthankful, and to the wicked.

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not,⁶ and ye shall not be judged : condemn not,⁷ and ye shall not be condemned. Forgive, and ye shall be forgiven.

38. Give, and it shall be given to you : good measure,

¹ Matt. v. 46. What merit have you ? The Greek term, which means grace, and thanks, here implies title to reward.

² The amount of their loan. Deut. xv. 8. Matt. v. 42.

³ There is no extraordinary merit in giving a loan. It is, however, a kind act, which, in some circumstances, may be very meritorious, as when a great risk is incurred, or a great calamity averted.

⁴ Hoping for no return ; or, hoping for no advantage. As our Lord has just spoken of loans made on condition of a full return, he may be thought here to exhort to lend, when there is little hope of any return. Bloomfield thinks that this is the sense expressed by the Vulgate, and adopted by Euthymius, Chrysostom, and by a host of moderns. Theologians, however, and canonists generally, explain it as a strict prohibition of looking for gain from the loan ; but not as precluding the right to demand the amount lent, or any loss incurred by the loan. It is agreed that the *interest*, namely, the loss sustained, or the advantages of just gain which were forfeited, may be demanded over and above the capital lent. The legal interest is *practically* taken as the equivalent, whatever abstract questions may be raised as to the power of the state to give the right to receive it, independently of other titles.

⁵ His beloved children.

⁶ Harshly or rashly.

⁷ Unjustly. The Greek term signifies the pronouncing of an unjust sentence. Matt. vii. 1.

and pressed down, and shaken together,¹ and running over² shall they give into your bosom:³ for with the same measure that ye shall mete withal, it shall be meted to you again.⁴

39. And He spake also a similitude⁵ to them: Can the blind lead the blind? do they not both fall into the pit?⁶

40. The scholar is not above his master: but every one will be perfect, if he be as his master.⁷

41. And why seest thou⁸ the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not?

42. Or how canst thou say to thy brother: brother, let me draw the mote out of thy eye, when thou thyself perceivest not the beam in thy own eye? Hypocrites, cast first the beam out of thy own eye; and then wilt thou see clearly to draw the mote out of thy brother's eye.

43. For there is no good tree that bringeth forth evil fruit;⁹ nor an evil tree that bringeth forth good fruit.

¹ Matt. vii. 2. Mark iv. 24. A strong manner of expressing full measure in selling dry goods, which by being pressed down and shaken together, settle down.

² Full measure of liquids.

³ The long flowing garments of the Jews were sometimes folded to receive things; the upper portion particularly serving as a pocket. Things poured into it, might be said to be poured into the bosom, or lap, of the receiver.

⁴ By this similitude our Lord encourages us to liberality and generosity.

⁵ Literally: "*a parable*," or proverb.

⁶ The application of this proverbial expression to the Pharisees was made by Christ, when they took scandal at His declaring that what enters the mouth does not defile the soul. In this place its application is not equally obvious: but it may be understood as a warning to His hearers, lest, being blinded by self-love, they should be an occasion of ruin to others.

⁷ Matt. x. 24. John xiii. 16. This also is a proverbial expression, to signify that the person taught rarely excels his preceptor. Christ elsewhere uses it to intimate that the pupil, or servant, should not be impatient under insults or sufferings such as his Master has patiently endured.

⁸ Matt. vii. 3.

⁹ Matt. vii. 18; xii. 33.

44. For every tree is known by its fruit. For men do not gather figs from thorns; nor do they gather the grape from the bramble bush.

45. The good man out of the good store of his heart bringeth forth good: and the wicked man out of the evil treasure¹ bringeth forth evil. For out of the abundance of the heart the mouth speaketh.

46. And why do ye call Me, "Lord, Lord:"² and do not the things which I say?

47. Every one that cometh to Me, and heareth My words, and practiseth them, I will show you to whom he is like.

48. He is like to a man building a house, who dug deep, and laid the foundation upon the rock: and when a flood came, the torrent burst against that house, and it could not shake it; for it was founded upon the rock.

49. But he that heareth, and practiseth not, is like to a man building his house upon the earth without a foundation: against which the torrent burst, and immediately it fell, and the ruin of that house was great.

CHAPTER VII.

Christ heals the servant of the centurion: raises to life the son of the widow: answers the messengers sent by John: and absolves the penitent.

1. And when He had finished all His words³ in the hearing of the people, He entered into Capharnaum.

2. And the servant of a certain centurion, of great worth⁴ to him, being sick, was likely to die.

¹ G. P. "Of his heart." Griesbach thinks it should be omitted.

² Matt. vii. 21. Rom. ii. 13. James i. 22.

³ Matt. viii. 5.

⁴ The Greek and Latin may be understood of the value of the slave to his master, as efficient and trustworthy.

3. And when he had heard of Jesus, he sent to Him the ancients¹ of the Jews, asking Him to come and save the life of his servant.

4. And when they came to Jesus, they besought Him earnestly, saying to Him : he is worthy that Thou shouldst do this for him.

5. For he loveth our nation ;² and he himself hath built us a synagogue.³

6. And Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying : Lord, do not trouble Thyself : for I am not worthy that Thou shouldst enter under my roof.

7. For which cause neither did I think myself worthy to come to Thee ; but say the word, and my servant will be healed.

8. For I also am a man subject to authority,⁴ having soldiers under me : and I say to one : Go ; and he goeth : and to another : Come ; and he cometh : and to my servant : Do this ; and he doeth it.⁵

9. Which Jesus hearing, marvelled :⁶ and turning about to the multitude that followed Him, He said : Verily I say to you, I have not found so great faith even in Israel.

10. And they who were sent, returning to the house, found the servant well, who had been sick.⁷

¹ Chief men of the synagogue.

² The centurion was a Roman citizen ; yet he was kind to the Jews among whom he lived, and he favored their religion.

³ "The synagogue," namely, the only one which was in their town.

⁴ The centurion was dependent on superior authority ; yet he exercised with determination the authority committed to him : whence he inferred that Christ, whose divine power he recognised, could exercise it without being present with the patient, by the sole act of His sovereign will. Matt. viii. 8.

⁵ The servant was commanded to perform manual labor : the soldier was sent, or recalled, as military duty required.

⁶ The Protestant version adds : "at him ;" but the Vulgate is supported by the Cambridge and two other manuscripts, and by the Saxon version.

⁷ St. Luke omits the assurance given by Christ, that the servant should be cured.

11. And it came to pass afterwards,¹ that He went into a city that is called Naim : and there went with Him His disciples,² and a great multitude.

12. And when He came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother ; and she was a widow :³ and a great multitude of the city⁴ with her.

13. Whom when the Lord had seen, being moved with pity⁵ towards her, He said to her : Weep not.

14. And He came near, and touched the bier. (And they that carried it, stood still.) And He said : Young man, I say to thee, arise.

15. And he that was dead, sat up, and began to speak. And He gave him to his mother.⁶

16. And fear seized all : and they glorified God, saying : A great prophet is risen up among us : and God hath visited⁷ His people.

17. And this saying concerning Him went forth throughout all Judea, and throughout all the country round about.

18. And His⁸ disciples told John of all these things.

19. And John called to him two of his disciples, and

¹ G. P. "the day after." The reading of the Vulgate is conformable to many manuscripts and versions, but Schott deems it incorrect.

² G. P. "many of His disciples." "ἱσχυοὶ is wanting in three of the principal manuscripts ; and in the Syriac, Vulgate, Coptic, Armenian and Saxon versions there is no word answering to it." Campbell.

³ The distinct manner in which these two circumstances are stated, is truly affecting.

⁴ The verb "was" is understood, but not expressed in seven uncial manuscripts, and many versions.

⁵ The Greek term is particularly expressive of the tenderest feeling of compassion.

⁶ Each circumstance added to the touching effect of the miracle on the beholders.

⁷ Graciously. *Infra* xxiv. 19 ; John iv. 19.

⁸ The disciples of John.

sent them to Jesus, saying: Art Thou He that cometh?¹ or look we for another?

20. And when the men were come to Him, they said: John the Baptist hath sent us to Thee, saying: Art Thou He that cometh? or look we for another?

21. (And in that same hour, He cured many of their diseases, and hurts,² and evil spirits: and to many that were blind He gave sight.)

22. And³ answering, He⁴ said to them: Go, and relate to John what ye have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again: the gospel is preached to the poor:⁵

23. And blessed is he whosoever shall not be scandalized in Me.⁶

24. And when the messengers of John were departed,⁷ He began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken by the wind?

25. But what went ye out to see? A man clothed in soft garments? Behold, they that are in costly apparel, and live delicately, are in the houses of kings.⁸

26. But what went ye out to see? A prophet? Yea, I say to you, and more than a prophet.

¹ Matt. xi. 2. The Messiah was understood by this term. He was generally expected about that time.

² The Greek term means scourges, but may be understood of any infirmities.

³ P. "Then."

⁴ G. P. "Jesus." The name is not expressed in the Cambridge, or Vatican manuscript, nor in several versions.

⁵ Isai. xxxv. 5.

⁶ Shocked and led into doubt, or induced to apostatize, in consequence of His humble appearance.

⁷ Christ awaited the departure of the messengers, that His praise might be seen to be entirely disinterested.

⁸ Those who wear magnificent garments are in royal palaces, not in deserts. The austerity of John is tacitly contrasted with the splendor and luxury of courts.

27. This is he of whom it is written:¹ Behold, I send My angel before Thy face, who shall prepare Thy way before Thee!

28. For I say to you : Amongst the born of women, there is not a greater prophet than John the Baptist.² But he that is the lesser in the kingdom of God, is greater than he.³

29. And all the people hearing,⁴ and the tax-gatherers, justified⁵ God, being baptized with the baptism of John.

30. But the Pharisees and the lawyers despised⁶ the counsel of God on⁷ themselves, not having been baptized⁸ by him.

31. And the Lord said:⁹ Whereunto then shall I liken the men of this generation ?¹⁰ and to what are they like ?

32. They are like to children sitting in the marketplace and speaking one to another, and saying : We have piped to you, and ye have not danced ; we have mourned, and ye have not wept.

33. For John the Baptist came¹¹ neither eating bread, nor drinking wine ; and ye say : He hath a devil.

34. The Son of man is come eating and drinking : and

¹ Mal. iii. 1 ; Matt. xi. 10 ; Mark i. 2.

² John was the greatest prophet, since He pointed out Christ, whom he had foretold. In the womb of his mother, he may be said to have prophesied.

³ The least saint in glory is greater than the highest prophet in this life. Christ, who coming after John, appeared lesser, was greater than he.

⁴ Who heard Him.

⁵ Proclaimed divine justice—glorified it.

⁶ Disregarded, set at nought.

⁷ It is commonly rendered: *against* ; but it may be rendered *on*, that is, in relation to.

⁸ Having refused to receive his baptism. Campbell considers these two verses, 29, 30, as the words of Christ, relating to the people what had taken place.

⁹ Matt. xi. 16. These introductory words are wanting in most manuscripts.

¹⁰ The race of men then living.

¹¹ Matt. iii. 4 ; Mark i. 6.

ye say : Behold, a man that is a glutton, and a drinker of wine, a friend of tax-gatherers and sinners.

35. And wisdom hath been justified by all her children.

36. And one of the Pharisees asked Him to eat with him. And He went into the house of the Pharisee, and sat down to table.

37. And behold, a woman that was in the city, a sinner,¹ when she knew that He sat at table in the house of the Pharisee, brought an alabaster box of ointment ;

38. And standing behind at His feet, she began to wash His feet with tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment.

39. And the Pharisee, who had invited Him, seeing it, spake within himself, saying : This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner.

40. And Jesus answering said to Him : Simon,² I have somewhat to say to thee. But he said :³ Master, say.

41. A certain creditor had two debtors : the one owed five hundred denarii, and the other fifty.

¹ Mark xxvi. 7 ; Mark xiv. 3. The name of this woman is popularly supposed to be Mary Magdalen, which opinion is countenanced by the lessons read on her feast in the Roman Breviary. Many critics, however, maintain that the penitent is distinct from Mary Magdalen, who is mentioned in the following chapter without any reference to this fact, as also from the sister of Lazarus, who performed a similar action. John xi. 2 ; xii. 2. Mary, sister of Lazarus, enjoyed great respect among the Jews, which would not have been the case had she been a notorious sinner. St. Ambrose admits that the evangelists possibly speak of different persons.

² The name is the same as that of him who entertained our Lord when the sister of Lazarus anointed his feet : but the latter was known as Simon the leper. The last anointing occurred in Bethania a little before our Lord's passion ; the former, at a much earlier period, in Naim. Matt. xi. 21.

³ G. P. "saith." The Cambridge manuscript and Philoxenian version agree with the Vulgate.

42. And whereas they had not wherewith to pay, he forgave them both. Which,¹ therefore, loveth him mo t?

43. Simon answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly.

44. And turning to the woman, He said to Simon: Dost thou see this woman? I entered into thy house: thou gavest Me no water for my feet:² but she hath washed My feet with tears, and hath wiped them with her hairs.³

45. Thou gavest Me no kiss:⁴ but she, since she came in,⁵ hath not ceased to kiss My feet.

46. Thou didst not anoint My head with oil:⁶ but she hath anointed My feet with ointment.

47. Wherefore, I say to thee: Her many sins⁷ are forgiven, because⁸ she hath loved much. But to whom less is forgiven, he loveth less.

48. And He said to her: Thy sins are forgiven thee.

49. And they that sat at table with Him began to say within themselves: Who is this that even forgiveth sins?

50. And He said to the woman: Thy faith hath saved thee:⁹ go in peace.

¹ G. P. "Tell me, therefore, which of them will love Him most?" Schott thinks that "Tell me, therefore," and "of them," was not in the original text. The Greek is in the future.

² This was a customary act of courtesy to guests, since sandals did not protect the feet from dust. Our Lord gently reminds Simon of this omission.

³ G. P. "the hairs of her head." Six uncial manuscripts and the versions generally read as the Vulgate, which is followed by Griesbach and Schott.

⁴ This was also an Eastern form of salutation.

⁵ G. P. "Since the time I came in." Schott approves of the Vulgate reading, which is conformable to an uncial manuscript, and to the Memphitic and Philoxenian versions.

⁶ Perfumes were in general use.

⁷ The text is very emphatic, as "a Catholic" observes: *ἀι ἀμαρτίαι αὐτῆς αἰ σῶσαι.*

⁸ The application of the parable requires *therefore*. The use of the conjunctive particles is very indefinite.

⁹ Matt. ix. 2. Faith was the primary disposition—the principle of the

CHAPTER VIII.

The parable of the seed. Christ stills the storm at sea : casts out the legion : heals the issue of blood : and raises to life the daughter of Jairus.

1. And it came to pass afterwards, that He travelled through the cities and towns, preaching and announcing¹ the kingdom of God : and the twelve were with Him.

2. And certain women who had been healed from evil spirits and infirmities ; Mary, who is called Magdalene,² from whom seven devils were gone forth,³

3. And Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others who ministered to Him of their substance.⁴

4. And when a very great multitude was gathered together, and hastened to Him out of the cities, He spake by a similitude :⁵

5. The sower went out to sow his seed.⁶ And as he sowed, some fell by the way side, and it was trodden down, and the birds of the air ate it up.

6. And other some fell upon a rock, and as soon as it had sprung up, it withered away, because it had no moisture.

sorrow and love which more immediately disposed her for pardon. It saved her, by securing her pardon, and thus placing her in the way of salvation.

¹ Literally : *evangelizing* : proclaiming the happy tidings, so called.

² From Magdala, her native town, not far from Capharnaum. Mark xvi. 9.

³ Corporal possession is no evidence of sin. Were she the sinner who is mentioned in the preceding chapter, it might be expected that some intimation would be given of her identity.

⁴ The attendance of women on our Lord in His journeys to prepare His food, and render other services, was conformable to the customs of the Jews. These pious women supplied His wants out of their own means.

⁵ Parable.

⁶ Matth. xiii. 3. Mark iv. 3.

7. And other some fell among thorns, and the thorns growing up with it, choked it.

8. And other some fell on¹ good ground, and springing up, it yielded fruit a hundred fold. Saying these things, He cried out : He that hath ears to hear, let him hear.

9. And His disciples asked Him² what this parable might be.³

10. To whom He said : To you it is given to know the mystery of the kingdom of God ; but to the rest in parables, that seeing they may not see, and hearing they may not understand.⁴

11. Now the parable is this : The seed is the word of God.

12. And they by the way side are they that hear ; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

13. Now they upon the rock,⁵ who when they hear, receive the word with joy : and these have no roots.⁶ for they believe for awhile, and in time of temptation they fall away.

14. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and bring no fruit to maturity.

15. But that on the good ground, are they who in a good

¹ Vulgate "in." Schott and Griesbach prefers the reading *eis*, which signifies into. Ten uncial manuscripts support it ; although "on" is the received English expression.

² G. P. "saying." This is cancelled by Schott conformably to manuscripts and versions.

³ What it meant.

⁴ *Isai.* vi. 9. The result is often spoken of as if it were the end. In St. Matthew their blindness is assigned as the cause of the obscurity in which the truth appears enveloped. *Matt.* xiii. 14. *Mark* iv. 12. *John* xii. 40. *Acts* xxviii. 26. *Rom.* xi. 8.

⁵ Are they.

⁶ It is in the singular number in the Greek.

and very good heart,¹ hearing the word, retain it, and bring forth fruit in patience.²

16. Now no man lighting a candle covereth it with a vessel, or putteth it under a bed:³ but he setteth it upon a candlestick, that they who come in may see the light.⁴

17. For there is not anything secret, that shall not be made manifest: nor hidden, that shall not be known and come abroad.⁵

18. Take heed, therefore, how ye hear. For whosoever hath, to him there shall be given;⁶ and whosoever hath not, that also which he thinketh he hath,⁷ shall be taken away from him.

19. And His mother and brethren⁸ came to Him; and they could not approach Him on account of the crowd.

20. And it was told Him:⁹ Thy mother and thy brethren stand without, desiring to see Thee.

21. But He answering said to them: My mother and My brethren are they who hear and do the word of God.¹⁰

¹ Literally: "a fine and good heart."

² This implies perseverance: unflinching devotedness and constancy in suffering, in the hope of future rewards.

³ Matt. v. 15. Mark. iv. 21. A couch like a sofa, raised above the ground, and having an open space beneath.

⁴ The word is preached that it may shine forth in our works.

⁵ Matt. x. 26. Mark iv. 22. Secret transgressions shall come to light: the most hidden actions of men will be judged of by the word.

⁶ Docility to the word preached ensures an increase of light and grace.

⁷ The sinner is threatened with the loss of the grace which he resists. Matt. xiii. 12; xxv. 29.

⁸ Matt. xii. 46. Mark iii. 32. His relations.

⁹ G. *λεγομένων* "by certain which said." This is not in the Vatican or Cambridge manuscripts, nor in the Peschito, Persian, Memphitic, or Gothic versions. Griesbach and Schott, however, favor this reading.

¹⁰ By this observation Christ showed that His faithful disciples were dearer to Him than His kindred according to the flesh. His mother, however, was distinguished for her attention to the word of God, (Supra ii. 19, 51,) and she was doubtless far dearer to Him than any disciple. St. Ambrose observes that "He did not mean to reject the attentions of His mother, for He Himself commands: Let whosoever dishonors father or mother, die the death; but He acknowledges Himself obliged to attend rather to the mysteries of His Father, than to indulge maternal affection.

22. And it came to pass on a certain day, that He went into a bark, with His disciples,¹ and He said to them: Let us go over to the other side of the lake. And they put forth.

23. And when they were sailing, He slept; and there came down a storm of wind upon the lake, and they were filled,² and were in danger.

24. And they came and awakened Him, saying: Master, we are perishing. But He arising, rebuked the wind, and the rage of the water: and it ceased, and there was a calm.

25. And He said to them: Where is your faith? But they being afraid, wondered, saying one to another: Who is this (think you) that He commandeth both the winds and the sea, and they obey Him?

26. And they sailed to the country of the Gerasens,³ which is over against Galilee.

27. And when He was come forth on the land, there met Him a certain man,⁴ who had a devil⁵ a very long time, and wore no clothes, neither did he live in a house, but in the tombs.

28. And when he saw Jesus,⁶ he fell down before Him: and crying out with a loud voice, he said: What hast Thou to do with me,⁷ Jesus, Son of the Most High God? I beseech Thee, do not torment me.

—His mother is not disowned here (as some heretics insidiously pretend:)] even from the Cross He acknowledges her."

¹ Matt. viii. 23. Mark iv. 36.

² With water.

³ This reading is conformable to the Cambridge manuscript, and to the Saxon version. Some manuscripts have Gadarenes, others Gergasenes.

⁴ The Greek adds: "of the city:" which is omitted in the Saxon version, as well as in the Vulgate. St. Matthew states that two demoniacs met Jesus on this occasion. St. Luke speaks only of one, probably the more remarkable of the two.

⁵ It is in the plural in the Greek.

⁶ G. P. "and." The conjunction is wanting in the Vatican and other manuscripts. Schott marks it as suspected.

⁷ What hast Thou against me?

29. For He commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bands, he was driven by the devil into the deserts.

30. And Jesus asked him saying: What is thy name? But he said: Legion: because many devils had entered into him.

31. And they besought Him that He would not command them to go into the abyss.¹

32. And there was there a herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

33. The devils, therefore, went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and was drowned.

34. And when they that fed them saw this, they fled,² and told it in the city and in the villages.

35. And they went out to see what had happened: and they came to Jesus, and found the man out of whom the devils had departed, sitting at His feet, clothed, and in his right mind, and they were afraid.

36. And they also that had seen, told them how he had been healed from the legion:³

37. And all the multitude of the country of the Gerasens besought Him to depart from them: for they were seized with great fear. And going up into the bark, He returned back again.

38. Now the man, out of whom the devils were departed,

¹ Hell, the place of torments. The English Protestant version has: "the deep." Campbell remarks: "that the sea is not meant here, is evident."

² G. P. "and went:" "but these words are wanting in almost all the manuscripts of any account, in the Vulgate, both the Syriac, the Gothic, the Saxon, Coptic, and Arabic versions, in some of the most eminent editions, and are generally rejected by critics."

³ Some manuscripts have this reading: others read: *ὁ δαμονιοθεΐς*; "the demoniac was healed."

besought Him that he might be with Him. But Jesus sent him away, saying :

39. Return to thy home, and tell how great things God hath done to thee.¹ And He went through the whole city, publishing what great things Jesus had done to him.

40. And it came to pass, that when Jesus was returned, the multitude received Him: for they were all waiting for Him.

41. And behold there came a man² whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching Him that He would come into His house,

42. For he had an only daughter almost twelve years old, and she was dying. And it happened, as He went, that he was thronged by the multitudes.

43. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance³ upon physicians, and could not be healed by any :

44. She came behind Him, and touched the tuft of His garment; and immediately the issue of her blood was stanchd.

45. And Jesus said: Who is it that touched Me? And all denying, Peter, and they that were with Him, said: Master, the multitudes throng and press Thee; and dost Thou say: Who touched Me?

46. And Jesus said: Some one hath touched Me, for I know that power is gone out from Me.⁴

47. And the woman, seeing that she had not escaped notice, came trembling, and fell down before His feet, and

¹ On other occasions Christ enjoined silence: in this circumstance He wished the cure to be divulged.

² Matt. ix. 18. Mark v. 22.

³ Means of living.

⁴ This is a popular manner of expressing the exercise of His miraculous power.

declared¹ before all the people, for what cause she had touched Him, and how she was immediately healed.

48. But He said to her : Daughter,² thy faith hath healed thee : go thy way in peace.

49. As He was yet speaking, there cometh some one to the ruler of the synagogue, saying to Him : Thy daughter is dead : trouble Him not.

50. And Jesus hearing this word, answered the father of the maid : Fear not : only believe, and she shall be healed.

51. And when He was come to³ the house, He suffered not any one to go in with Him, but Peter, and James, and John,⁴ and the father and mother of the maid.

52. And all wept and mourned⁵ for her. But He said : Weep not, the maid is not dead, but she sleepeth.

53. And they jeered at Him, knowing that she was dead.

54. But He,⁶ taking her by the hand, cried out, saying : Girl, arise.

55. And her spirit returned, and she rose immediately. And He bade them to give her to eat.⁷

56. And her parents were astonished ; but He charged them to tell the fact to no one.⁸

¹ G. P. "To him." This is rejected by Campbell, because it "is not found in several manuscripts, some of them of note ; there is nothing which corresponds to it in these ancient translations, the Vulgate, the Syriac, the Saxon, and the Coptic, and it seems rather superfluous."

² G. P. "Be of good comfort." This "is wanting in the Cambridge and three other manuscripts, and there is nothing corresponding to it in the Vulgate, Saxon, and Coptic versions." Campbell.

³ E. P. version "into:" "But the greater number of manuscripts, especially those of principal note, read, εἰς αὐτὴν simply." Campbell.

⁴ His favorite disciples.

⁵ G. *ἐκόντο* "struck their breasts." The Protestant version follows the Vulgate.

⁶ G. P. "Put them all out." "These words are not in the Cambridge and two other manuscripts. The clause is wanting also in the Saxon and Ethiopic versions." Campbell. Schott condemns them as spurious.

⁷ To show the reality of her resuscitation.

⁸ This prohibition took from the act all appearance of ostentation.

CHAPTER IX.

Christ sends forth His apostles : feeds five thousand with five loaves : He is transfigured : and He casts out a devil.

1. Then calling together the twelve apostles,¹ He gave to them power and authority over all the devils, and to cure diseases.

2. And He sent them to announce the kingdom of God, and to heal the sick.

3. And He said to them :² Take nothing for your journey, neither staff,³ nor scrip, nor bread, nor money : neither have two coats.

4. And into whatsoever house ye shall enter, abide there, and depart not⁴ thence.

5. And whosoever will not receive you, when ye go out of that city,⁵ shake off even the dust from your feet for a testimony against them.

6. And going out, they went about through the towns, preaching the gospel, and healing every where.

7. Now Herod, the tetrarch, heard of all things that were done by Him : and he was at a loss, because it was said,

¹ Matt. x. 1. Mark iii. 15. G. P. "His twelve disciples:" but "the words are wanting in a very great number of manuscripts, some of them of chief note, and in several of the oldest editions." Campbell. The Vulgate reading is favored by some Greek manuscripts, as also by the second Syriac, the Gothic, the Saxon, and the Coptic versions. Schott reads: "the twelve."

² Matt. x. 9. Mark vi. 8.

³ G. P. "staves." "In this reading the Vulgate has the sanction of a good number of manuscripts, and of the Syriac, Ethiopic, and Arabic versions." Campbell.

⁴ P. "Thence depart." Campbell remarks: "This way of rendering, though it appears to be literal, is very unintelligible, and conveys no determinate meaning. It seems even to be self-contradictory." The Vulgate has read the negative, which is found in one manuscript.

⁵ Acts xiii. 51.

8. By some: that John was risen from the dead;¹ but by others: that Elias had appeared; and by others: that one of the old prophets was risen again.²

9. And Herod said: John I have beheaded: but who is this of whom I hear such things? And he sought to see Him.

10. And the apostles, when they were returned, told Him all that they had done: and taking them,³ He went aside into a desert place apart, which belongeth to Bethsaida.⁴

11. But the people having learned it, followed Him, and He received them, and spoke to them of the kingdom of God, and healed those that had need of healing.

12. Now the day began to decline. And the twelve came, and said to Him: Send away the multitude, that going into the towns and villages round about, they may lodge, and get victuals; for we are here in a desert place.

13. But He said to them: Do ye give them to eat. And they said: We have no more than five loaves⁵ and two fishes: unless perhaps⁶ we should go, and buy food for all this multitude.

14. Now there were about five thousand men. And He said to His disciples: Make them sit down by fifties in a company.

15. And they did so. And they made them all sit down.

16. And taking the five loaves, and the two fishes, He

¹ This was the opinion of Herod himself, as St. Matthew relates, ch. xiv. 2. See also Mark vi. 14. He did not, however, hold it with entire confidence, but wavered amidst conflicting conjectures.

² It was a prevailing opinion that Elias and some other of the ancient prophets would appear on earth before the coming of the Messiah. The prophecy of Malachy was thus popularly interpreted.

³ With Him.

⁴ G. P. "to the city called." The reading of the manuscripts is various. The place was in the neighborhood of this village.

⁵ John vi. 9.

⁶ This particle may be omitted.

looked up to heaven, and blessed them; and He brake, and distributed to His disciples, to set before the multitude.

17. And they all ate, and were satisfied. And there were taken up of fragments that remained, twelve baskets.¹

18. And it came to pass, as He was praying in private,² His disciples also were with Him:³ and He asked them saying: Who do the people say that I am?

19. But they answered, and said: John the Baptist, but some say Elias; and others say that one of the former prophets is risen again.

20. And He said to them: But who do ye say that I am? Simon Peter answering, said: The Christ of God.⁴

21. But He strictly charging them, commanded that they should tell this to no man,

22. Saying: The Son of man must suffer many things,⁵ and be rejected by the ancients, and chief priests, and scribes, and be put to death, and the third day rise again.

23. And He said to all: If any one be willing to come after Me,⁶ let him deny himself, and take up his cross daily,⁷ and follow Me.

24. For whosoever shall seek to save his life,⁸ will lose it: for he that shall lose his life for My sake, will save it.

25. For what is a man benefited, if he gain the whole world, and lose himself, and ruin himself?⁹

¹ See notes on Matthew xiv. 15. Mark vi. 38.

² Apart from the multitude, and even from His disciples. Matt. xvi. 13. Mark viii. 27.

³ Near Him.

⁴ The confession of Peter is more fully stated by St. Matthew, xvi. 16.

⁵ Matt. xvii. 21. Mark viii. 31; ix. 30.

⁶ Matt. x. 38.; xvi. 24. Mark viii. 34. Infra xiv. 27.

⁷ This word is found in all the ancient versions, and in several manuscripts. The disciple of Christ must daily take up the cross, by submitting to the afflictions which happen to him on account of the gospel.

⁸ Infra xvii. 33. John xii. 25.

⁹ The Greek term signifies to be fined.

26. For he that shall be ashamed of Me and of My words,¹ of him the Son of man will be ashamed, when He shall come in His majesty, and that of the Father, and of the holy angels.

27. But I tell you of a truth : There are some standing here that shall not taste death, till they see the kingdom of God.²

28. And it came to pass about eight days³ after these words, that He took with Him Peter, and James, and John, and went up on the mountain to pray.

29. And whilst He prayed, the appearance of His countenance was altered, and His raiment became white and glittering.

30. And behold, two men were talking with Him. And they were Moses and Elias,

31. Appearing in glory :⁴ and they spake of His decease, which He should accomplish in Jerusalem.⁵

32. But Peter, and they that were with him, were heavy with sleep. And awakening, they saw His glory, and the two men that stood with Him.

33. And it came to pass that as they were departing from Him, Peter saith to Jesus : " Master, it is good for us to be here : and let us make three huts, one for Thee, and one for Moses, and one for Elias : " not knowing what he said.

34. And as he spake these things, a cloud came, and overshadowed them : and they were afraid, as they entered into the cloud.⁶

¹ Matt. x. 33. Mark viii. 38. 2 Tim. ii. 12.

² This seems here to mean, the manifestation of Christ in His transfiguration, as we may gather from the sequel. Matt. xvi. 28. Mark viii. 39.

³ Matt. xvii. 1, and Mark ix. 1, say : " after six days." They did not include the day on which the words were spoken, and the day on which the transfiguration took place.

⁴ Splendor, glory.

⁵ Of the death which He was to undergo.

⁶ Awe and fear were caused by the supernatural manifestation.

35. And a voice issued from the cloud, saying : This is My beloved Son ; hear ye Him.¹

36. And whilst the voice was uttered, JESUS was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37. And it came to pass, the next day, as they came down from the mountain, a great crowd met them.

38. And behold, a man among the crowd² cried out, saying : Master, I beseech Thee, look upon my son, because he is my only begotten.

39. And lo ! a spirit seizeth him, and he suddenly crieth out, and it throweth him down, and teareth him, so that he foameth, and bruising him, it hardly³ departeth from him.

40. And I besought Thy disciples to cast it out, and they could not.

41. And JESUS answering, said : O faithless and perverse race, how long shall I be with you, and suffer you ? Bring hither thy son.

42. And as he was coming to Him, the devil threw him down, and tore him.

43. And JESUS rebuked the unclean spirit, and cured the boy, and restored him to his father.

44. And all were astonished at the mighty power of God : but while all wondered at all the things He⁴ did, He said to His disciples : Lay up in your hearts these words,⁵ for it shall come to pass that the Son of man shall be delivered into the hands of men.⁶

¹ 2 Peter i. 17.

² Matt. xvii. 14. Mark ix. 16.

³ The attacks were almost continual.

⁴ G. P. "Jesus." The name is omitted in the Cambridge and another uncial manuscript, and in several versions.

⁵ These things. G. P. "Let these sayings sink down into your ears." The Vulgate reading is more conformable to other passages. Luke i. 66 ; xxi. 14. See also Eccl. i. 28.

⁶ The remembrance of these miraculous facts was to support their faith in the time of His passion.

45. But they understood not this word : and it was hid from them, so that they perceived it not. And they were afraid to ask Him concerning this word.¹

46. And a thought² came to them,³ which of them was greater.

47. But Jesus seeing the thought of their heart, took a child, and set him by Him,

48. And said to them : Whosoever shall receive this child in My name, receiveth Me ; and whosoever shall receive Me, receiveth Him that sent Me. For he that is the lesser among you all, he is⁴ the greater.⁵

49. And John answering, said : Master, we saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us.⁶

50. And Jesus said to him : Forbid not : for he that is not against you, is for you.⁷

51. And it came to pass, when the days of His being taken up⁸ were completed, that He set His face steadfastly to go⁹ to Jerusalem.

52. And He sent messengers before His face : and going,

¹ They could not conceive that He would be put to death.

² Matt. xviii. 1. Mark ix. 33. The Vulgate translation of the Greek term is defended by De Dieu, Price, and others, and is supported by the following verse. "A Catholic" explains it of the matter of debate among them.

³ Bloomfield remarks : "that the Greek writers often use the verbs . . . *ἐννοεῖν* in this sense of thought, is well known."

⁴ G. P. "shall be." In several manuscripts in cursive character, and in several versions, it is in the present tense.

⁵ To practise acts of charity and humility—to imitate infantile docility—is the way to true greatness.

⁶ He is not of our company : he is not a disciple.

⁷ G. P. "us." Griesbach and Schott prefer "you ;" which is the reading of six uncial manuscripts and of the versions generally. This proverbial expression is true when the tendency of the acts of the stranger is favorable.

⁸ The Greek term is understood to mean His ascent into heaven. "A Catholic," however, explains it of His retirement to Galilee, to avoid notice. He now returns to Jerusalem to consummate His work.

⁹ Entered on the road.

they entered into a city of the Samaritans, to prepare for Him.¹

53. And they received Him not, because His face was of one going to Jerusalem.²

54. And when His disciples James and John had seen this, they said : Lord, wilt Thou that we command fire to come down from heaven, and consume them ?³

55. And turning, He rebuked them, saying : Ye know not of what manner of spirit ye are.

56. The Son of man came not to destroy souls,⁴ but to save. And they went into another town.

57. And it came to pass, as they walked in the way, that a certain man said to Him : I will follow Thee, whithersoever Thou goest.

58. Jesus said to him : The foxes have burrows, and the birds of the air nests ; but the Son of man hath not where to lay His head.⁵

59. But He said to another : Follow Me. And he said : Lord, suffer me first to go, and to bury my father.

60. And Jesus said to him : Let the dead bury their dead : but do thou go and preach the kingdom of God.

61. And another said : I will follow Thee, Lord, but let me first take my leave of them that are at my house.

62. Jesus said to him : No man putting his hand to the plough, and looking back,⁶ is fit for the kingdom of God.

¹ To prepare for His reception, that they might profit by His teaching.

² The Samaritans would not hold religious communion with one who worshipped in that city.

³ G. P. "Even as Elias did." "This clause is wanting in two manuscripts, and in the Vulgate and Saxon versions." Campbell.

⁴ Lives. John iii. 17 ; xii. 47. Some critics think that this sentence has been here inserted from the other evangelists.

⁵ Has no fixed habitation. Matt. viii. 20.

⁶ The ploughman must keep his eye on the furrow before him : so the Christian must not look back on the world. Duties of courtesy and of relationship may be fulfilled : but they should not be suffered to distract us from our highest duty, which is to obey God.

CHAPTER X.

Christ sends forth His seventy-two disciples. The good Samaritan.

1. And after these things the Lord¹ appointed also seventy-two others :² and sent them two and two before His face into every city and place, whither He Himself was to come.

2. And³ He said to them : The harvest indeed is great, but the laborers are few. Pray ye, therefore, the lord of the harvest, that He send laborers into His harvest.

3. Go ye : Behold I send you⁴ as lambs among wolves.

4. Carry not purse,⁵ nor scrip, nor sandals : and salute no man by the way.⁶

5. Into whatsoever house ye enter, first say : Peace be to this house.

6. And if a son of peace be there, your peace shall rest upon him : but if not, it shall return to you.⁷

7. And remain in the same house, eating and drinking such things as they have :⁸ for the laborer is worthy of his hire. Remove not from house to house.

¹ This shows that Christ was regarded as absolute and supreme.

² G. P. "seventy." "The Vatican, the Cambridge, and one other manuscript read *oß*, which is the numeral mark for 72." Campbell.

³ Matt. ix. 37. G. P. "Therefore." The conjunction, as in the Vulgate, is found in four uncial manuscripts and in several versions.

⁴ Matt. x. 16.

⁵ Mark vi. 8.

⁶ By this He intimates that they should not turn aside from their mission for matters of mere courtesy. "Frequent salutation," St. Ambrose remarks, "is not here forbidden, but an obstacle to devotion is removed, that offices of respect towards men may be for a while suspended, while divine duties are to be performed." See 4 Kings iv. 29.

⁷ The blessing invoked is available to him who prays, even when the individual for whom he expresses his good wishes is unworthy to receive it.

⁸ Partaking freely of the hospitality proffered, to which their labors entitle them. Deut. xxiv. 14. Matt. x. 10. 1 Tim. v. 18.

8. And into what city soever ye enter, and they receive you, eat such things as are set before you ;¹

9. And heal the sick that are therein, and say to them : The kingdom of God is come nigh unto you.²

10. But into whatsoever city ye enter, and they receive you not, going forth into the streets thereof, say :

11. Even the very dust of your city that cleaveth to us, we wipe off to you.³ Yet know that the kingdom of God is at hand.⁴

12. I⁵ say to you, it shall be less grievous at that day for Sodom, than for that city.

13. Wo to thee, Corozain,⁶ wo to thee, Bethsaida : For if the mighty works that have been wrought in you, had been wrought in Tyre and Sidon, they would have done penance long ago, sitting in sackcloth and ashes.

14. But at the judgment it shall be less grievous for Tyre and Sidon, than for you.

15. And thou, Capharnaum, which art exalted unto heaven :⁷ thou shalt be thrust down to hell.

16. He that heareth you,⁸ heareth Me : and he that despiseth you, despiseth Me.⁹ And he that despiseth Me, despiseth Him that sent Me.

¹ The same sentiment is repeated. It is not an injunction to disregard the quality of the food ; but an encouragement to accept freely what is generously given.

² Literally : " On you."

³ As if they wished not to retain even the dust of their city, nor any thing belonging to them. Acts xiii. 51.

⁴ G. P. " unto you." Griesbach and Schott cancel these words, which are wanting in three uncial manuscripts and in the versions generally.

⁵ G. P. " But." The same critics cancel this on similar grounds.

⁶ Matt. xi. 21.

⁷ It is expressed by way of interrogation in Matthew xi. 23.

⁸ With docility, by embracing their doctrine. Matt. x. 40.

⁹ The rejection of the doctrine of Christ, proclaimed by His authorized ministers, is a virtual rejection of Himself, whatever profession may be made of deference to His authority. John xiii. 20.

17. And the seventy-two¹ returned with joy, saying: Lord, even the devils are subject to us in Thy name.

18. And He said to them: I saw Satan, like lightning, falling from heaven.²

19. Behold, I have given you power to trample upon serpents and scorpions, and over all the power of the enemy, and nothing shall³ hurt you.⁴

20. But yet rejoice, not in this, that spirits are subject to you: but⁵ rejoice in this, that your names are written in heaven.⁶

21. In that same hour He rejoiced in the Holy Ghost,⁷ and said, I praise Thee, O Father, Lord of heaven and earth, because Thou hast hidden⁸ these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight.

22. All things have been delivered to Me by My Father, and no one knoweth who the Son is but the Father, and

¹ G. P. "seventy." "The Cambridge manuscript, the Vulgate and the Saxon, make them seventy-two as in v. 1." Campbell.

² This is a most expressive image of the suddenness of the fall of the rebel angel. Our Lord would teach His disciples to fear, lest they fall as Satan had fallen.

³ G. P. "By any means."

⁴ Allusion is made to Ps. xc. 13. This miraculous power was, of course, to be exercised without rashness, lest they should appear to tempt God.

⁵ G. P. "*Rather*." "The word μάλλον, *rather*, which is in the common edition, is wanting in almost all the manuscripts, editions, versions, &c. of any consideration, and is therefore justly rejected by critics." Campbell.

⁶ It is a matter of comparatively little importance to be able to work miracles. Our salvation must be the object of our chief solicitude.

⁷ Matt. xi. 25. G. P. "in spirit." "The Cambridge and five others prefix αἴμα. The Vulgate, both the Syriac, the Coptic, Armenian, Ethiopic and Saxon read so." Campbell. Schott says that it is not to be disregarded.

⁸ God is said to hide what He does not reveal. He withholds His light by a secret but just judgment, thus punishing pride and self-confidence.

who the Father is but the Son, and to whom the Son chooseth to reveal.¹

23. And turning to His disciples, He said :² Happy the eyes that see the things which ye see.³

24. For I say to you, that many prophets and kings have desired to see the things that ye see, and have not seen them ; and to hear the things that ye hear, and have not heard them.

25. And behold a certain lawyer⁴ stood up, trying Him,⁵ and saying : Master, what must I do to possess eternal life ?

26. But He said to him : What is written in the law ? how readest Thou ?

27. He answering, said : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

28. And He said to him : Thou hast answered rightly : this do, and thou shalt live.⁶

29. But he, willing to justify himself,⁷ said to Jesus : And who is my neighbor ?

30. And Jesus answering, said : A certain man⁸ went down from Jerusalem to Jericho, and fell in with robbers, who also stripped him, and having wounded him, went away leaving him half dead.

¹ The knowledge of the Father and of the Son can only be had by divine revelation. Each is an object of faith, not to be discovered by natural reason.

² G. P. "*privately*." This is wanting in the Cambridge, and is not rendered in the Vulgate, nor in the Saxon." Campbell.

³ Matt. xiii. 16.

⁴ Doctor of the law. Matt. xxii. 35. Mark xii. 28.

⁵ Desirous of puzzling Him.

⁶ Deut. vi. 5. Love of God and of our neighbor includes the performance of all duties.

⁷ To maintain his position as an inquirer.

⁸ A Jew, as is gathered from his coming from Jerusalem. It is not necessary to believe that this is the statement of a fact : it may be

31. And it chanced that a certain priest went down by the same road ; and seeing him, passed by.¹

32. In like manner also a Levite, when he was near the place, and saw him, passed by.²

33. But a certain Samaritan,³ travelling, came near him : and seeing him, he was moved with compassion.⁴

34. And going up to him, he bound up his wounds, pouring in oil and wine : and setting him upon his own beast, brought him to an inn, and took care of him.⁵

35. And the next day⁶ he took out two denarii,⁷ and gave to the host, and said : Take thou care of him, and whatsoever thou shalt lay out over and above, at my return I will repay thee.⁸

36. Which of these three appeareth to thee to have been a neighbor to him that fell in with the robbers ?

37. But he said : He who showed mercy to him. And⁹ Jesus said to him : Go, and do thou in like manner.

merely an imaginary case used to illustrate a principle. Such parables were familiar to the Jews.

¹ The priest and Levite are introduced in order to show that the duties of charity are sometimes neglected by those who are specially bound to practise them.

² G. P. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Campbell remarks: "There are some strange inaccuracies in this version. It may be asked, whither did the Levite come, when he was already at the place ? Or how does his coming and looking on consist with his passing by on the other side ? Indeed, the word *ἑώρακεν* in the original appears redundant, and is wanting in a few manuscripts as well as in the Vulgate. The word *ἑώρακεν* is badly rendered 'looked on.'"

³ Involved in the schism common to his nation.

⁴ He may have acted from more natural compassion.

⁵ The most minute personal attention was shown by the good Samaritan.

⁶ G. P. "When he departed." This word is wanting in the Cambridge and three other manuscripts, and is not rendered in the Vulgate, Syriac, Ethiopic, Saxon and Arabic versions." Campbell.

⁷ Two pieces of money, probably equivalent to two days' wages.

⁸ He rendered himself liable for all the expenses.

⁹ G. P. "Then." Schott thinks that no conjunctive particle should be read.

38. Now it came to pass, as they went,¹ that He entered into a certain town,² and a certain woman named Martha received Him into her house.

39. And she had a sister called Mary, who sitting also at the Lord's feet,³ heard His word.

40. But Martha was busy about much serving : and she stood and said : Lord, dost Thou not care that my sister hath left me alone to serve ? Speak to her therefore that she help me.

41. And the Lord answering, said to her : Martha, Martha, thou art anxious, and troubled about many things.

42. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

CHAPTER XI.

Christ teaches his disciples to pray : casts out a dumb devil : confutes the Pharisees ; and pronounces woes against them for their hypocrisy.

1. And it came to pass, that as He was in a certain place praying,⁴ when He ceased, one of His disciples said to Him : Lord, teach us to pray, as John also taught his disciples.

2. And he said to them : When ye pray, say : Father,⁵ hallowed be Thy name, Thy kingdom come.

¹ Towards Jerusalem.

² Bethania, about two miles from Jerusalem.

³ This was the posture of a disciple among the Jews. G. P. "at Jesus' feet." Three of the chief manuscripts and the versions generally support the Vulgate reading.

⁴ The habit of prayer on the part of our Lord was intended for our example.

⁵ G. P. have the Lord's prayer here as in Matthew vi 9 : but the Vulgate reading is conformable to the most ancient manuscripts. Origen (de Orat.) expressly testifies that St. Luke has not given the prayer as fully as Matthew, and other ancient Fathers omit the words which are here inserted. "Some of our best modern critics, Grotius, Bengelius,

3. Give us this day¹ our daily bread.

4. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

5. And He said to them: Which of you shall have a friend, and he shall go to him in the middle of the night, and say to him: Friend, lend me three loaves,²

6. Because a friend of mine is come off³ his journey to me, and I have nothing to set before him.

7. And he from within should answer, and say: Do not trouble me: the door is now fast,⁴ and my children are with me, in bed:⁵ I cannot rise and give thee.

8. Yet if he shall continue knocking,⁶ I say to you, although he will not rise and give him because he is his friend; yet on account of his importunity⁷ he will rise, and give him as many as he needeth.

9. And I say to you: ask and it shall be given to you: seek, and ye shall find: knock, and it⁸ shall be opened to you.

Mill and Wetstein seem to be agreed, that in this place we are indebted for them to some bold transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one gospel out of another." Campbell. Olshausen agrees in this view. Vol. I. p. 243. Vol. II. p. 310.

¹ G. P. "Day by day." "Instead of this, the Cambridge and six other manuscripts read *σήμερον*. Thus the author of the Vulgate has read, who says *hodie*. This is also followed by the Saxon version."

² The cakes in the east were small, and always home-made.

³ P. *in*. Campbell renders it: "off his road." "The translation here given," says he, "is evidently closer; besides, it strengthens the argument." In very warm countries, travellers set out in the cool of the evening, whence it is not strange that they should turn off the road by night.

⁴ Barred up.

⁵ The meaning is: my children, as well as myself, are in bed. It does not imply that they occupied the same bed.

⁶ "Words corresponding to these are not found either in the Greek or in the Syriac. Nor can we plead the authority of manuscripts. The best argument in their favor is, that they seem necessary to the sense." Campbell. This warrants us in believing that they existed in the very ancient manuscript which the Vulgate represents.

⁷ Lit. "Impudence."

⁸ The door shall be opened. Matt. vii. 7; xxi. 22. Mark. xi. 24. John xiv. 13. James i. 5.

10. For every one who asketh,¹ receiveth: and who seeketh, findeth: and to him who knocketh, it shall be opened.

11. And which of you, if he ask his father bread,² will he give him a stone? or a fish, will he instead of a fish give him a serpent?

12. Or if he shall ask for an egg, will he reach him a scorpion?

13. If ye then, being evil, know how to give³ good gifts to your children, how much more will your Father from heaven⁴ give a good spirit⁵ to those that ask Him?

14. And He was casting out a devil, and the same was dumb;⁶ and when He had cast out the devil, the dumb man spake: and the multitudes wondered:

15. But some of them said: He casteth out devils through Beelzebub, the prince of devils.⁷

16. But others, tempting, asked Him for a sign from heaven.

17. But seeing their thoughts, He said to them: Every kingdom divided against itself will be brought to desolation, and house against house will fall.⁸

18. And if Satan also be divided against himself, how shall his kingdom stand? since ye say, that through Beelzebub I cast out devils.

¹ Provided he ask suitable things, and in a proper manner.

² Matt. vii. 9.

³ Are capable of giving; or are wont to give.

⁴ "Heavenly Father." P. V. G.: ὁ ἐξ οὐρανοῦ, which Grotius takes to mean in heaven, or heavenly; but Campbell wholly rejects this rendering. Some manuscripts and the Syriac version are conformable to the Vulgate.

⁵ The definite article is wanting. The meaning seems to be, that God will give good dispositions of mind and heart to those that invoke Him. Three Greek manuscripts, and the Ethiopic, Saxon and Armenian versions agree with the Vulgate. The Cambridge manuscript has ἁγίου ἁγίου. P. has: "the Holy Spirit."

⁶ That is, the demon made the man dumb. Matt. ix. 32; xii. 32.

⁷ Matt. xi. 34. Mark iii. 22.

⁸ The divided house falls, one part of it on another.

19. Now if I cast out devils through Beelzebub, through whom do your children cast them out?¹ therefore they shall be your judges.²

20. But if, by the finger of God,³ I cast out devils, doubtless the kingdom of God is come upon you.

21. When the strong man⁴ armed guardeth his court, those things which he possesseth are in peace.⁵

22. But if he who is stronger than he⁶ come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils.

23. He that is not with Me, is against Me:⁷ and he that doth not gather with Me, scattereth.

24. When the unclean spirit is gone out of a man, he walketh through places without water,⁸ seeking rest: and not finding, he saith: I will return into my house, whence I came out.⁹

25. And when he is come, he findeth it swept and garnished.¹⁰

¹ There were exorcists among the Jews, who by prayer cast out devils. As they invoked God, our Lord infers that the power which He exercised could not be demoniac. He calls the exorcists the children of those whom he addressed, probably on account of their youth.

² The exercise of the power by Jews was in implied condemnation of those who ascribed it to demoniac influences.

³ The finger is taken as the emblem of power.

⁴ The definite article is used in the text. Campbell thinks that Beelzebub is meant: but it is not unusual to designate, in that way, the officer specially charged with the care and defence of the palace.

⁵ Secure.

⁶ The definite article again occurs.

⁷ This proverbial expression is here applied to those who withhold their assent and obedience, which they are bound to give.

⁸ It is not easy to conceive the operations of an evil spirit; but we gather from this passage, that when dislodged from an individual whom he possessed, he wanders through desert places, as if seeking rest far from human society.

⁹ This return, as well as his ejection, is necessarily under divine control.

¹⁰ This figurative language represents the happy state of the soul, when free from demoniac influence.

26. Then he goeth and taketh with him seven other spirits more wicked than himself,¹ and entering in, they dwell there; and the last state of that man becomes worse than the first.²

27. And it came to pass, as He spake these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the breasts which gave Thee suck.³

28. But He said: Yea, rather, blessed are they who hear and keep the word of God.⁴

29. And the multitudes crowding together, He began to say: This generation is a wicked generation:⁵ it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation.⁶

31. The queen of the South shall rise up at the judgment against the men of this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon: and, behold, more⁷ than Solomon here.

¹ In order to secure permanent possession, he seeks associates, who, however, could not co-operate with him, unless as far as God suffers them, according to His just counsels.

² This is a striking image of the relapsing sinner.

³ It is natural to ascribe to the mother a share in the glory of the Son. The pious sentiment is cherished in the Church.

⁴ Lest the mere fact of bearing the Son of God in her womb should be regarded as a source of blessedness, Christ reminds His hearers that the hearing and doing of the word is true happiness. Yet it cannot be doubted that this fact presupposes the highest degree of purity and sanctity, by which the Virgin was prepared for that high dignity; and that grace and blessing flowed from the presence in her womb of the Eternal Son of God incarnate. See Luke i. 28, 42, 45, 48.

⁵ G. P. "This is an evil generation." Four of the best manuscripts and several versions support the Vulgate reading, which is adopted by Lachmann and Schott. Matt. xii. 39.

⁶ By His resurrection, after His body had lain in the tomb three days. Jon. ii. 1.

⁷ 3 Kings x. 1; 2 Par. ix. 1. It is in the neuter gender, as if meaning, "that which is more," or greater. Christ did not apply it directly to Himself.

32. The men of Niniveh shall rise up at the judgment against this generation, and shall condemn it, because they did penance at the preaching of Jonas :¹ and, behold, more than Jonas here.

33. No man lighteth a lamp,² and putteth it in a hidden place, nor under a bushel ; but upon a stand, that they that come in may see the light.

34. The light of thy body is thy eye.³ If thy eye be single,⁴ thy whole body will be lightsome : but if it be evil,⁵ thy body also will be darksome.

35. Take heed, therefore, that the light, which is in thee, be not darkness.⁶

36. If then thy whole body be lightsome, having no portion of darkness, the whole will be lightsome,⁷ and as a bright lamp⁸ will enlighten thee.

37. And as He was speaking, a certain Pharisee asked Him to dine with him. And He going in, sat down.⁹

38. And the Pharisee began to say, thinking within himself,¹⁰ why He did not wash¹¹ before dinner.

¹ Jon. iii. 5.

² Matt. v. 15 ; Mark iv. 21.

³ G. P. "The light of the body is the eye." Schott inserts the pronoun "thy eye." It is found in five of the best manuscripts, and in the versions generally. Matt. vi. 22.

⁴ Sound.

⁵ Distempered.

⁶ Conscience is the internal light : if it be false, great evils result from it.

⁷ If light be diffused throughout every member, all is lightsome—the eye is sound, as well as the members that share in its light : so if the actions of man be universally correct, the conscience must be correct, since as a lamp it sheds its bright light, which is reflected in each action.

⁸ Literally : "as a lamp with lightning," that is, with a bright flame.

⁹ The Greek term means to *fall back*, or *recline*, and is here used for sitting down to table in a reclining posture. The condescension of our Lord in accepting the invitation, shows us that hospitality may be accepted with a view to the spiritual advantage of the host.

¹⁰ G. P. "When the Pharisee saw it, he marvelled." The Cambridge manuscript presents the same reading as the Vulgate.

¹¹ Literally : "why He was not baptized." This term, according to Grotius, here means to immerse in water the hands and part of the arm,

39. And the Lord said to Him: Now ye Pharisees make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity.¹

40. Ye fools,² did not He that made that which is without, make also that which is within?³

41. But yet that which is in your power,⁴ give alms; and behold all things are clean to you.⁵

42. But wo to you, ye Pharisees, because ye pay the tithe of mint, and rue, and every herb:⁶ and pass over the judgment⁷ and the charity of God. Now⁸ these things ye ought to have done, and not to leave the other undone.

43. Wo to you, ye Pharisees, because ye love the up-

up to the elbow: but Pole and Pococke think it means to wash the hands, either by immersion or infusion. It does not appear here to mean the washing of the whole body.

¹ Matt. xxiii. 25. The Greek term is so rendered in Tertullian, *adv. Marcion*. iv. 27. Our Lord knowing the secret thoughts of the Pharisee, took occasion to speak to him of the vanity of attending to external washings, whilst the interior—the soul—remains defiled.

² Plainness of speech was conformable to oriental usage, especially where reproof was administered by a superior.

³ God made soul and body.

⁴ The Greek term τὰ ἐνὸντα is understood either of the contents of the vessels, or of possessions generally: "the things that you have." "It appears to me," says a Catholic, "that the Latin translator has seized the true meaning; that there still remained in their power to give alms in reparation of their injustice and rapacity—advice which Zachæus is recorded to have followed soon afterwards. xix. 8."

⁵ Alms, when given for the love of God, have an expiating virtue. Attention to mere externals, such as the washing of the hands before meals, will not injure those who give alms with proper dispositions. See Tobias iv. 11, 12; Eccl. xxix. 15, quoted by St. Ambrose *in loc.*

⁶ Wo is denounced, not on account of the scrupulous minuteness with which they paid tithes, even of every trifling herb: but because they neglected essential duties. The contrast is made between this gross neglect, and that extreme exactness.

⁷ 'You disregard the divine judgment:' or, 'you neglect what is positively enjoined.' It is probable that the Hebrew term, commonly rendered judgment, which signifies law, or observance, is here had in view.

⁸ Griesbach and Schott, on the authority of three uncial manuscripts and versions, insert the connecting particle δέ, which is not in the common Greek.

permost seats in the synagogues, and salutations in the market-place.¹

44. Wo to you,² because ye are as graves that appear not, and men, that walk over, are not aware.³

45. And one of the lawyers answering, saith to Him: Master, in saying these things, Thou reproachest us also?⁴

46. But He said: Wo to you also, ye lawyers: because ye load men with burdens which they cannot bear, and ye yourselves touch not the burdens with one of your fingers.⁵

47. Wo to you who build the sepulchres of the prophets: and your fathers killed them.

48. Truly, ye bear witness that ye consent to the doings of your fathers: for they, indeed, killed them, and ye build their sepulchres.⁶

¹ The vanity of coveting distinction in public assemblies, and marks of respect in the public streets, was not, in itself, grievously criminal; but it was worthy of severe censure, especially since the Pharisees neglected to cherish the essential virtues. Matt. xxiii. 6; Mark xii. 39; Infra xx. 46.

² G. P. "Scribes and Pharisees, hypocrites." These words are wanting in four manuscripts, as also in the Coptic and Armenian versions. Griesbach and Schott reject them as spurious.

³ The Jews conceived that they were defiled by approaching near to a corpse, so that sometimes they discovered that they had unconsciously contracted defilement. Our Lord compares the Pharisees to these concealed sepulchres which secretly defile the unsuspecting. He elsewhere compares them to manifest tombs, which appear splendid, but contain corruption.

⁴ There seems no reason why a doctor of the law should have considered these reproaches as directed to his class, were he not conscious that they were tainted with the vices of the Pharisees.

⁵ In expounding the law, its doctors had no regard to human weakness: whilst they did nothing to alleviate its pressure. Matt. xxiii. 4.

⁶ The consent of the Pharisees and lawyers to the acts of their fathers, who murdered the prophets, could not be inferred from the fact of building the sepulchres: but their own acts were so similar to those of their ancestors, that the honor which they professed to render to the memory of the prophets, might be considered equivocal, and the monuments might be regarded as intended to celebrate their destruction.

49. On this account also the wisdom of God¹ said: I will send to them prophets and apostles, and some of them they will kill and persecute.

50. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation.

51. From the blood of Abel² unto the blood of Zachary,³ who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

52. Wo to you, ye lawyers, for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ye have hindered.⁴

53. And as He was saying these things to them, the Pharisees and the lawyers began vehemently to urge Him, and to oppress His mouth⁵ about many things,

54. Lying in wait for Him, and seeking to catch something from His mouth, that they might accuse Him.

CHAPTER XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

1. And when great multitudes⁶ crowded about Him, so that they trod one upon another, He began to say to His

¹ Divine Wisdom—God, who is all-wise. It may be regarded as a periphrasis.

² Gen. iv. 8. The Jews were not to suffer for the death of Abel; but the vengeance which their own crimes provoked was so tremendous, that God appeared to have poured out on them the vial of His wrath, which had filled to overflowing by the crimes committed from the beginning.

³ 2 Par. xxiv. 22. See, however, note on Matt. xxiii. 35.

⁴ Their expositions of the law rendered its practice extremely difficult.

⁵ G. ἀποστροφίζω. P. "to provoke Him to speak." Suidas uses it of a master drawing from his pupil answers to his questions.

⁶ Lit. myriads.

disciples:¹ Beware ye of the leaven of the Pharisees, which is hypocrisy.²

2. For nothing is covered that shall not be uncovered: nor hidden, that shall not be known.³

3. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken⁴ in the ear in the closets, shall be proclaimed⁵ on the house-tops.

4. And I say to you, My friends:⁶ Be not afraid of those who kill the body, and after that have nothing more that they can do.

5. But I will show you whom ye shall fear: fear ye Him who, after He hath killed, hath power to cast into hell. Yea, I say to you, fear ye Him.

6. Are not five sparrows sold for two assaria,⁷ and not one of them is forgotten before God?

7. Yea, the very hairs of your head are all numbered.⁸ Fear not therefore: ye are of more worth than many sparrows.

8. And I say to you, whosoever shall own⁹ Me before men, him shall the Son of man also own¹⁰ before the angels of God.

¹ G. *πρωτον*. P. "first of all."

² Matt. xvi. 6. This evangelist, v. 12, says, that Christ spoke of their doctrine, which was hypocritical, since they affected a severity of morals which they did not practise. See Mark viii. 15.

³ This proverbial expression signifies what generally happens, that the mask of the hypocrite will fall, and his true character will appear. Matt. x. 26. Mark iv. 22.

⁴ Whispered.

⁵ The low flat roofs in Judea were often used for announcements.

⁶ Admirable condescension!

⁷ This was a small coin. Two are valued at three cents.

⁸ This is not to be understood of minute calculation, but of the divine omniscience and providence.

⁹ Acknowledge as Lord, by word and act. Matt. x. 32. Mark viii. 38. 2 Tim. ii. 12.

¹⁰ Acknowledge as disciple.

9. But he that shall deny Me before men, shall be denied before the angels of God.

10. And whosoever speaketh a word against the Son of man,¹ it will be forgiven him:² but to him that shall blaspheme against the Holy Ghost,³ it will not be forgiven.

11. And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what ye may answer, or what ye may say.

12. For the Holy Ghost will teach you in the same hour what ye ought to say.⁴

13. And one of the multitude said to Him: Master, speak to my brother to divide the inheritance with me.

14. But He said to him: Man, who hath appointed Me judge, or a divider, over you?⁵

15. And He said to them: Take heed and beware of all covetousness:⁶ for a man's life⁷ doth not consist in the abundance of things which he possesseth.

16. And He spake a similitude to them, saying: The land of a certain rich man was very fruitful.⁸

¹ In His human character.

² It may be forgiven. Matt. xii. 32. Mark iii. 29.

³ By ascribing miraculous works to demoniac influence.

⁴ Divine aid is promised in the hour of danger. Anxiety about the mode of defence is forbidden.

⁵ Although our Lord possessed all power on earth as well as in heaven, He abstained from exercising temporal authority. "He who had come on earth for divine purposes, properly declines meddling with earthly strifes; and having to judge the living and the dead, and to pass sentence on them according to their deserts, He does not vouchsafe to be judge of law-suits, and to act as umpire in regard to possessions." St. Ambrose.

⁶ The covetous disposition of either or both of the brothers, afforded occasion to the dispute. Our Lord cautions His hearers against the vice. "All" is wanting in the common Greek and in the Protestant version. It is found, nevertheless, in eight uncial manuscripts and in the versions generally. Lachmann, Meyer, and Schott adopt it.

⁷ His enjoyment of life—his happiness.

⁸ Eccl. xi. 19.

17. And he thought within himself, saying: What shall I do, because I have no place where to lay up my fruits?

18. And he said: This will I do: I will pull down my barns, and will build larger: and into them I will gather all my produce and my goods.

19. And I will say to my soul:¹ Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer.

20. But God said to him:² Thou fool, this night do they demand³ thy soul of thee; and whose shall those things be which thou hast provided?

21. So is he that layeth up stores for himself, and is not rich in God.⁴

22. And He said to His disciples: Therefore I say to you: Be not solicitous for your life,⁵ what ye may eat, nor for your body, what ye may put on.

23. The life is more than the food, and the body is more than the raiment.

24. Consider the ravens,⁶ for they sow not, neither do they reap, neither have they store-house, nor barn: and God feedeth them. How much are ye more valuable than they?⁷

25. And which of you, by taking thought, can add to his stature⁸ one cubit?

¹ To myself. In this soliloquy the thoughts which passed through his mind are represented.

² The decree and sudden visitation of God are represented by this apostrophe.

³ The angels, ministers of the divine will.

⁴ By the practice of good works.

⁵ For the support of life. Ps. liv. 23. Matt. vi. 25. 1 Pet. v. 7.

⁶ The providence of God is particularly remarkable in regard to young ravens, who are driven away from the nest as soon as they are able to fly.

⁷ G. P. "better than the fowls?"

⁸ Campbell and Bloomfield understand it of adding a short space of time to one's age. "A Catholic" renders it: "can add a single span to his age."

26. If then ye cannot do so much as the least thing, why are ye solicitous for the rest?

27. Consider the lilies how they grow; they labor not, neither do they spin. Yet I say to you, not even Solomon in all his glory was arrayed like one of these.

28. Now if God clothe in this manner the herbage that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith?

29. And seek not what ye may eat, or what ye may drink: and be not lifted up on high.¹

30. For all these things do the nations of the world² seek. But your Father knoweth that ye have need of these things.

31. But seek ye first³ the kingdom of God and His justice,⁴ and all these things shall be added to you.

32. Fear not, little flock,⁵ for it hath pleased your Father to give you the kingdom.

33. Sell what ye possess, and give alms.⁶ Make for yourselves bags which grow not old, an unfailing treasure in heaven,⁷ where no thief approacheth, nor moth corrupteth.

34. For where your treasure is, there also will your heart be.

¹ G. P. "neither be ye of doubtful mind." Schott translates the term as the Vulgate. It bears the sense of high-minded in the Septuagint. Ps. cxxxi. 1. Ezech. x. 16. 17. 2 Mac. v. 17; vii. 35.

² The heathens.

³ There is no corresponding word in the text.

⁴ "And His justice," are wanting in the text. They may have been inserted from Matt. vi. 33.

⁵ There is a double diminutive in the Greek, which may be rendered: *poor little flock*. The disciples were few in number, and of low condition, but objects of the tenderest love of Christ, and of the merciful decrees of His father.

⁶ Matt. xix. 21. This is a counsel directed to such as desire to be perfect.

⁷ Matt. vi. 20.

35. Let your loins be girded round,¹ and lamps be lighted² in your hands.³

36. And be ye like unto men⁴ who wait for their lord, when he shall return from the wedding:⁵ that when he cometh and knocketh, they may open to him immediately.

37. Happy⁶ are those servants, whom the lord, when he cometh, shall find watching. Verily I say to you, that he will gird Himself, and make them sit down at table, and passing will serve them.⁷

38. And if He shall come in the second watch, or come in the third watch,⁸ and find them so, happy are those servants.

39. But this know ye, that if the master of the house did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.⁹

40. Be ye then also ready: for at what hour ye think not the Son of man will come.¹⁰

41. And Peter said to Him: Lord, dost Thou speak this parable to us, or likewise to all?

¹ As the Orientals wore long garments, they used girdles, especially when any work was to be undertaken, or any service to be performed. Servants waiting for the return of their master, had their loins girt.

² Lamps were kept lighted during the night by diligent servants, who expected their master, that no delay or confusion might occur in receiving him.

³ "In your hands." These words are not in the Greek.

⁴ Servants.

⁵ After the wedding had been celebrated during some days at the house of the bride, the bridegroom brought her home to his own dwelling.

⁶ Fortunate: sure of being rewarded.

⁷ The Hebrew masters sometimes treated their slaves in this way.

⁸ The night was divided by the Jews, before the captivity, into three equal parts called watches. Afterwards they adopted the Roman division into four watches. Matt. xiv. 25. Mark vi. 48. Our Lord here refers to the ancient division.

⁹ Matt. xxiv. 43. Our Lord first allures by holding out the hope of reward. He now points out the danger which is to be guarded against.

¹⁰ As we know not the moment when we may be assailed, it behooves us to be always ready. Apoc. xvi. 15.

42. And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom the lord setteth over his household, to give them their measure of wheat in due season?¹

43. Happy is that servant, whom his lord, when he shall come, shall find so doing.

44. Verily I say to you, he will set him over all that he possesseth.

45. But should that servant say in his heart: My lord tarrieth to come: and should he begin to strike the men-servants and maid-servants, and to eat, and drink, and to be drunk:

46. The lord of that servant will come on a day that he doth not expect, and at the hour that he knoweth not, and will separate him,² and appoint him his portion with the unfaithful.³

47. And that servant who knew the will of his lord, and prepared not, and did not according to his will, shall be beaten with many stripes.⁴

48. But he that knew not,⁵ and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much hath been given, of him much will be required: and to whom they⁶ have committed much, of him they will demand the more.

49. I am come to cast fire upon the earth; and what do I wish but that it be kindled?

¹ By this our Lord shows the special application of what He had said, to Peter and his fellow apostles.

² A Catholic renders it: "will scourge him in twain."

³ Such is the punishment of unfaithful ministers of Christ.

⁴ Omissions or transgressions, when voluntary, are liable to severe punishment.

⁵ Ignorance is seldom wholly faultless: therefore, punishment is awarded according to the opportunities which were neglected.

⁶ This may be considered as a general maxim applicable to all who entrust others with the management of property.

⁷ P. "What will I, if it be already kindled?" Campbell says: "It is evident to me that the sense is better expressed in the Vulgate than by

50. And I have a baptism,¹ with which I am to be baptized: and how am I straitened until it be accomplished?²

51. Do ye think that I am come to give peace on earth? No, I tell you, but division.³

52. For there will be henceforth five in one house divided, three against two, and two against three.⁴

53. They will be divided: the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against the mother-in-law.

54. And He said also to the multitudes:⁵ When ye see a cloud rising from the west, presently ye say: A shower is coming: and so it happeneth:

55. And when⁶ the south wind blowing, ye say: it will be hot; and it happeneth.

56. Hypocrites, ye know how to discern the face⁷ of the heaven and of the earth: but how is it that ye do not discern this time?⁸

57. And why even of yourselves do ye not judge that which is just?

58. And when thou goest with thy adversary to the

any of the modern Latin interpreters.—What Grotius says of this rendering is entirely just: *in eo sensum recte expressit, verba non annumeravit.*"

¹ Baptism here is an image of being plunged in sorrow.

² Christ felt an earnest desire to accomplish the great object of His coming, even through extreme sufferings.

³ Matt. x. 34. Elsewhere Christ gives peace to His disciples. Peace on earth to men of good will was proclaimed by angels at His birth. But through the perverseness of man, division resulted from His Divine mission, many refusing to believe what some embraced in the fulness of faith.

⁴ This is given as a case which would easily occur. The proportion of believers and unbelievers varies.

⁵ Matt. xvi. 2.

⁶ You see.

⁷ To judge from the appearance.

⁸ Recognize His coming.

prince,¹ whilst thou art in the way, endeavor to be set free from him :² lest perhaps he drag thee before the judge, and the judge deliver thee to the bailiff, and the bailiff cast thee into prison.

59. I say to thee, thou wilt not go out thence until thou pay even the last mite.

CHAPTER XIII.

The necessity of penance. The barren fig-tree. The cure of the infirm woman.

1. And there were present at that very time some who told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.³

2. And He answering said to them : Do ye think that these Galileans were sinners above all the men of Galilee, because they suffered such things ?⁴

3. No, I say to you :⁵ but unless ye repent, ye shall all likewise perish.⁶

4. Or those eighteen, on whom the tower fell in Siloe, and killed them, do ye think that they also were debtors above all the men that dwelt in Jerusalem ?⁷

¹ Matt. v. 25. ἐκ' ἀρχόντα. Probably the same who is afterwards styled *στράτης*. St. Ambrose reads : "magistratum."

² By an accommodation, or compromise.

³ We do not know this fact from any other source, but Josephus informs us of the seditious spirit of the Galileans. Pilate sent soldiers to punish them, whilst they were engaged in offering sacrifice, and thus mingled their own blood with that of the victims.

⁴ It was usual with the Jews to consider calamities as punishments which the sufferers had drawn on themselves by their sins.

⁵ Many equally guilty are spared by the secret counsel of God : sometimes the innocent fall victims.

⁶ This may be understood of the calamities which were soon to fall on the nation, through the arms of Rome.

⁷ From an accidental calamity it is not safe to argue guilt.

5. No, I say to you : but unless ye repent, ye shall all perish in like manner.

6. He spake also this parable : A certain man had a fig-tree planted in his vineyard,¹ and he came seeking fruit on it, and found none.

7. And he said to the vine-dresser : Behold, for these three years² I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore : why cumbereth it the ground ?

8. But he answering saith to him : Sir, let it alone this year also, until I dig about it, and manure it :

9. And if it bear fruit :³ but if not, hereafter, thou wilt cut it down.⁴

10. And He was teaching in their synagogue⁵ on the sabbaths.⁶

11. And behold there was a woman who had a spirit of infirmity⁷ for eighteen years : and she was bowed together, neither could she look upwards at all.

12. And when Jesus saw her, He called her to Him, and said to her : Woman, thou art freed⁸ from thy infirmity.

13. And He laid his hands on her, and immediately she stood upright, and she glorified God.

14. And the ruler of the synagogue, (being angry that Jesus had healed on the sabbath,) answering, said to the multitude : Six days there are wherein ye ought to

¹ It was forbidden, Deut. xxii. 9, to sow vineyards with different seeds : but the prohibition does not appear to have regarded trees.

² Fig trees are not to be pruned before three years : within which time, if at all, they bear fruit.

³ It will be well. There is an ellipsis of some words to this effect.

⁴ The Jewish nation is represented under the image of the barren fig-tree. During three years our Lord had already preached to them. He continued His ministry six months more.

⁵ According to the text : "in one of the synagogues."

⁶ P. "Sabbath." It is plural in the text.

⁷ A demon causing infirmity.

⁸ "Loosed." Her sinews and muscles had been contracted.

work : come, therefore, on them, and be healed ; and not on the sabbath-day.

15. And the Lord answering him, said : Ye hypocrites,¹ doth not each of you on the sabbath-day loose his ox or his ass from the stall, and lead to water ?

16. And this daughter of Abraham whom Satan hath bound, lo ! these eighteen years, ought she not to be loosed from this bond on the sabbath-day ?

17. And when He said these things, all His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him.

18. He said therefore : To what is the kingdom of God like ? and whereunto shall I compare it ?

19. It is like to a grain of mustard seed,² which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged on the branches thereof.

20. And again He said : Whereunto shall I compare the kingdom of God ?

21. It is like to leaven,³ which a woman took and covered up in three measures of meal, till the whole was leavened.

22. And He went through the cities and towns, teaching, and making His journey to Jerusalem.

23. And a certain man said to Him : Lord, are they few that are saved ? But He said to them :

24. Strive ye⁴ to enter by the narrow gate : for many. I say to you, will seek to enter, and will not be able.

¹ G. P. "*thou hypocrite*." Campbell observes, "in many manuscripts some of principal note, in the Complutensian and other early editions, in the Vulgate, Coptic, Armenian, Ethiopic, Saxon and Arabic versions, we find the word in the plural. The very next words *ἱναυτος ἐμῶν* show that our Lord's answer was not addressed solely to the director, but was intended for all those present who espoused his side of the question. Mill, and several other critics, have preferred this reading." Scholz, Meyer, Lachmann and Schott agree in adopting it.

² Matt. xiii. 31. Mark iv. 31.

³ Matt. xiii. 33.

⁴ The term signifies agonistic struggle. Matt. vii. 13.

25. But when the master of the house shall be gone in,¹ and shall shut the door, ye may begin to stand without, and knock at the door, saying: Lord, open to us: and He answering will say to you: I know you not, whence ye are.

26. Then ye may begin to say: We have eaten and drunk in Thy presence, and Thou hast taught in our streets.²

27. And He shall say to you: I know you not,³ whence ye are; depart from me, all ye workers of iniquity.⁴

28. There shall be the weeping and the gnashing of teeth; when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29. And there shall come from the east, and the west, and⁵ the north, and the south; and sit down in the kingdom of God.

30. And behold, they are last who shall be first, and they are first who shall be last.⁶

31. On the same day there came some of the Pharisees, saying to Him: Depart, and get Thee hence, for Herod hath a mind⁷ to put Thee to death.

32. And He said to them: Go and tell that fox:⁸ Be-

¹ G. P. "is risen up:" which Grotius and others explain of rising to bolt the door, before retiring to rest. Castalio and the Saxon version read as the Vulgate. See Matt. xxv. 10.

² This plainly refers to the teaching of our Lord among the Jews. These marks of familiarity will not avail those who have not lived according to the divine teaching.

³ Matt. vii. 23.

⁴ Psalm vi. 9. Matt. xxv. 41.

⁵ G. P. "From." The preposition is wanting in many manuscripts and versions. Schott suspects it to be an interpolation.

⁶ The gentiles, who were despised by the Jews, became heirs of the promises. Matt. xix. 30; xx. 16. Mark x. 31.

⁷ P. "*will kill*." Campbell justly remarks that this does not express the meaning of the evangelist.

⁸ Some conclude hence that they acted at the instigation of Herod, who wished to intimidate and drive Him away, without daring to put Him to death. The craft of the prince is indicated by this figure.

hold, I cast out devils, and work cures to-day and to-morrow; and the third day I am consummated.¹

33. Nevertheless I must walk² to-day and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem.³

34. Jerusalem, Jerusalem, thou that slayest the prophets,⁴ and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her nestlings under her wings, and thou wouldst not?⁵

35. Behold, your house⁶ shall be left to you desolate. And⁷ I say to you, that ye shall not see Me till the time come, when ye shall say: Blessed is He that cometh in the name of the Lord.

CHAPTER XIV.

Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

1. And it came to pass when Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread,⁸ that they watched Him.

¹ My course will be ended. To-day and to-morrow mean for a short time; the third day is taken for the close of His career. The phrase is proverbial.

² Go forward in My labours—appear publicly.

³ It was not conformable to the divine counsels that Christ, the great prophet, should die in a remote and obscure part of Judea. It was customary to judge cases of importance at Jerusalem.

⁴ Matt. xxiii, 37.

⁵ G. P. "Ye would not."

⁶ Your temple.

⁷ G. P. "Verily." Schott and Griesbach reject this as an interpolation: it is not found in eleven uncial manuscripts, nor in the versions generally.

⁸ A Hebraism for food of any kind.

2. And behold, a certain man that had the dropsy was before Him.¹

3. And Jesus answering,² spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day?

4. But they held their peace. And He taking hold of him, healed him, and sent him away.

5. And answering them, He said: Doth the ass³ or ox of any of you fall into a pit, and will he not immediately draw him out on the sabbath-day?

6. And they could not answer Him,⁴ in regard to these things.

7. And He spake a parable⁵ also to those that were invited, marking how they chose the first seats, saying to them:

8. When thou art invited⁶ to a wedding,⁷ sit not down in the first place, lest perhaps one more honorable than thou be invited by him:

9. And he that invited thee and him, come and say to thee: 'Give place to this man:' and then thou begin with shame to take the lowest place.⁸

10. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say

¹ In His presence.

² This may be understood of a reply, or it may be taken simply to signify addressing Himself to them. The term is used frequently where no demand or inquiry has preceded.

³ *Son* is read in very many manuscripts, and, as the more difficult reading, seems preferable: yet the Protestant translation here follows the Vulgate. The common connexion of ox and ass in scripture favors the Vulgate reading: but it may also have led to the change.

⁴ They could not reply to these things.

⁵ This word here implies the illustration of a maxim by a special case.

⁶ G. P. "By any one."

⁷ Our Lord speaks of a wedding, avoiding direct reproach to those who on the present occasion had sought the first seat.

⁸ The motive here proposed is merely human. It is lawful to discountenance vice, and encourage virtue by human and natural considerations, where the hearers are not susceptible of higher motives.

to thee: Friend, go up higher.¹ Then shalt thou have glory before them that sit at table with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.²

12. And He said to him also who had invited Him: When thou makest a dinner, or supper, call not thy friends, nor thy brethren, nor kinsfolk, nor rich neighbors³: lest perhaps they also invite thee in return, and a recompense be made to thee.⁴

13. But, when thou makest a feast, call the poor, the maimed, the lame and the blind.⁵

14. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15. When one of them that sat at table with Him had heard these things, he said to Him: Blessed is he that shall eat bread⁶ in the kingdom of God.⁷

¹ Prov. xxv. 7.

² This general maxim is often verified in the ordinary course of events: but it is in all cases true in regard to the divine economy. God exalts the humble, and humbles the proud. Matt. xxiii. 12. Infra xviii. 14.

³ Tob. iv. 7. Prov. iii. 9. This is not a prohibition to invite such persons, but an intimation that a preference should be given to the poor. The Hebrews were wont to express themselves with great force, sometimes using words which implied more than was meant. A comparative and limited meaning is to be sought. See Exod. xvi. 8. 1 Kings xv. 22. Joel ii. 13. Jer vii. 22, 23. Prov. xvii. 12. Matt. ix. 13. Luke x. 20. The duties of courtesy and kindness towards relatives, friends, and wealthy individuals, should be discharged, and may be sanctified by purity of motive.

⁴ This is mentioned as a circumstance detracting from the generosity of the act. However, where a return is not sought, the acceptance of it does not take away the merit of hospitality.

⁵ This cannot be pressed literally, since it has never been so understood, even by the perfect disciples of Christ. Providing for their wants is making them a banquet.

⁶ Shall feast.

⁷ The enjoyments of heaven are often represented under the figure of a banquet. It is probable that the man had in view the expected kingdom of Christ on earth.

16. But He said to him: A certain man made a great supper,¹ and invited many.

17. And he sent his servant at the hour of supper,² to say to those who had been invited, that they should come,³ for now all things are ready.

18. And they began all at once⁴ to make excuse. The first said to him: I have bought a farm, and I must go out, and see it:⁵ I pray thee, excuse me.

19. And another said: I have bought five yoke of oxen, and I am going to try them: I pray thee, excuse me.

20. And another said: I have married a wife, and, therefore, I cannot come.⁶

21. And the⁷ servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame.⁸

22. And the servant said: Sir, it is done as thou hast commanded; and there is still room.

23. And the lord said to the servant: Go into the high-

¹ Christ proceeds to describe His Church under the image of a banquet. Matt. xxii. 2. Apoc. xix. 9.

² It was conformable to Hebrew usage to repeat the invitation at the time when the banquet was ready.

³ G. P. "Come." It is in the imperative mood, as being the message which the servants delivered.

⁴ "Of one" accord.

⁵ The purchase, in either case, does not appear to have been completed, since the excuse would not be plausible, unless the visit were necessary to bring the contract to a conclusion.

⁶ Worldly interests and pleasures withhold the Jews from embracing the religion of Christ. The Samaritans next were called.

⁷ G. P. "that." It is wanting in five uncial manuscripts and in several versions.

⁸ The call of the gentiles is represented by this mission. They were looked on with horror and contempt by the Jews. G. P. "the halt and the blind." Four uncial manuscripts and the versions generally have the same order of words as the Vulgate.

ways and hedges; and compel¹ them to come in, that my house may be filled.

24. But I say to you, that none of those men that were invited, shall taste of my supper.

25. And great multitudes went with Him; and turning, He said to them:

26. If any man come to Me, and hate not² his father and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be My disciple.³

27. And whosoever doth not carry his cross,⁴ and come after Me, cannot be My disciple.

28. For which of you, having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish:

29. Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30. Saying: This man began to build, and was not able to finish?⁵

31. Or what king, about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else whilst the other is yet afar off, sending an embassy, he seeketh to make peace.⁶

¹ This signifies urgent persuasion, by which the most abandoned may be won to Christ. In a similar sense the Church prays that God may mercifully compel our rebellious wills, that is, that He may by His grace effectually subdue the opposition of our perverse will.

² According to the Hebrew style, less love is comparatively styled hatred. We must love all persons less than Christ. Matt. x. 37.

³ It is impossible to be a true disciple of Christ, if we love our dearest friends inordinately.

⁴ Matt. x. 38; xvi. 24. Mark viii. 34.

⁵ We must estimate the difficulties of acting up to the Christian standard.

⁶ As a weak king uselessly would risk a battle, with unequal forces, so we in vain hope to resist temptation, whilst any unruly affection predominates.

33. So likewise every one of you who doth not renounce all that he possesseth,¹ cannot be My disciple.

34. Salt is good. But if the salt lose its savor,² wherewith shall it be seasoned?

35. It is profitable neither for the land, nor for the dunghill,³ but it must be cast out. He that hath ears to hear, let him hear.

CHAPTER XV.

The parables of the lost sheep and the prodigal son.

1. Now¹ the tax-gatherers and the sinners drew near to Him, to hear Him.

2. And the Pharisees and the scribes murmured saying: This man receiveth sinners,² and eateth with them.

3. And He spake to them this parable, saying:

4. What man of you that hath a hundred sheep,³ and if he lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

5. And when he hath found it, he layeth it upon his shoulders,⁴ rejoicing:

6. And coming home, he calleth together his friends and

¹ The actual abandonment of all our possessions is not necessary: we must renounce whatever prevents our obedience to God.

² Matt. v. 13. Mark ix. 49. Naturalists have ascertained that not only bituminous salt, but even sea-salt, may lose its savor.

³ This is a proverbial expression to signify that it is good for nothing.

⁴ P. "All." Campbell observes: "The Vulgate, the Syriac and the Saxon have no word answering to *all* in this sentence."

⁵ To His society: is familiar with them. This was contrary to the custom of the Pharisees, who, affecting extreme rigor, avoided the society of sinners.

⁶ Matt. xviii. 12.

⁷ It was customary with the Jewish shepherds to carry their weak sheep on their shoulders.

neighbors, saying to them: Rejoice with me, because I have found my sheep which was lost.

7. I say to you, that even so there shall be joy in heaven over one sinner that doth penance, more than over ninety-nine just¹ who need not penance.²

8. Or what woman having ten drachms, if she lose one drachm, doth not light a candle,³ and sweep the house, and seek diligently, until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, because I have found the drachm which I had lost.

10. So I say to you, there shall be joy before the angels of God over one sinner that doth penance.

11. And He said: A certain man had two sons.⁴

12. And the younger of them⁵ said to his father: Father, give me the portion of substance⁶ that falleth to me. And he divided unto them his substance.

13. And not many days after, the younger son gathering all together,⁷ went abroad into a far country: and there wasted his substance, living riotously.⁸

14. And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15. And he went, and cleaved to one of the citizens of that country. And he sent him to his farm to feed swine.

¹ This is said in a manner accommodated to human ideas, to express the glory that results to God from the conversion of the sinner.

² The just need not penance, which implies the transition from sin to grace: but they should cherish a penitential spirit, if at any time they have sinned mortally. No one is altogether free from sin.

³ The houses in ancient times were ill lighted, a small aperture being used for a window: whence it was necessary to use a candle even in day time, in order to make a thorough search.

⁴ The Jews and gentiles are represented by the two sons. See St. Ambrose.

⁵ The gentiles.

⁶ Property—estate. It was usual for fathers while in health to divide their property among their sons without parting with the possession of the real estate. The elder son received a double portion.

⁷ Having converted it into money.

⁸ The gentiles became estranged from God, by vice and idolatry.

16. And he would fain have filled his belly with the husks¹ which the swine ate; and no man gave to him.²

17. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here³ am perishing with hunger!

18. I will rise, and go to my father, and say to him: Father, I have sinned against heaven,⁴ and before thee:

19.⁵ I am no longer worthy to be called thy son: make me as one of thy hired servants.

20. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck, and kissed him.

21. And the son said to him: Father, I have sinned against heaven, and before thee;⁶ I am no longer worthy to be called thy son.

22. And the father said to his servants: Bring forth quickly⁷ the best⁸ robe, and put it on him, and put a ring on his hand, and shoes on his feet.⁹

¹ The fruit of the siligna, or carob tree, is given to animals in the East, and is eaten by the lower classes of men.

² No one gave him ordinary food: it is not likely that he was denied the husks. By this is intimated that the cravings of the mind and heart could not be satisfied with idolatry, or sensuality.

³ This adverb is wanting in the common Greek, and in the Protestant version. It is found in the Vatican and Cambridge manuscripts, and in the versions generally.

⁴ God.

⁵ G. P. "and." Griesbach and Schott cancel the conjunction on the authority of ten uncial manuscripts, and of the versions generally.

⁶ The same remark here applies, although the number of manuscripts which omit the conjunction, be not so great. Schott regards it with suspicion.

⁷ "Ταχέως" is found in the Cambridge, and one other manuscript of small note. The second Syriac, Coptic, Saxon, and Armenian versions have also read so." Campbell.

⁸ Lit. The first.

⁹ Marks of his freedom. He came home in the garb of a slave, unshod, and without becoming dress.

23. And bring hither the fatted calf, and kill it, and let us eat¹ and make merry :

24. For this my son was dead, and he is come to life again : he was lost, and he hath been found.² And they began to be merry.

25. Now his elder son was in the field ; and when he came and drew near to the house, he heard music and dancing :

26. And he called one of the servants, and asked what these things meant.

27. And he said to him : Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28. And he was angered, and he would not go in.³ His father, therefore, coming out began to entreat him.

29. And he answering, said to his father : Behold, for so many years do I serve thee, and I have never transgressed thy commands, and yet thou hast never given me a kid to make merry with my friends :

30. But as soon as this thy son is come, who hath devoured his substance⁴ with harlots, thou hast killed for him the fatted calf.

31. But he said to him : Son, thou art always with me, and all I have is thine.

32. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again :⁵ he was lost, and hath been found.

¹ In the East, on account of the heat, the meat was eaten soon after the animal was killed. Veal was there considered a dainty.

² The robe, ring and banquet are emblems of the privileges of the converted gentiles.

³ The jealousy of the Jews at the call of the gentiles is here represented.

⁴ G. P. "Thy living." The Cambridge manuscript has πάντα.

⁵ G. P. "and." The same manuscript and another, as also several versions, have not the conjunction.

CHAPTER XVI.

The parable of the unjust steward : of the rich man and Lazarus.

1. And He said also to His disciples : There was a certain rich man who had a steward :¹ and the same was accused to him of having wasted his goods.

2. And he called him, and said to him : How is it that I hear this of thee ? Give an account of thy stewardship : for now thou canst be steward no longer.²

3. And the steward said within himself : What shall I do, since my lord taketh away from me the stewardship ? To dig I am not able : to beg I am ashamed.

4. I know what I will do, that when I am removed from the stewardship, they³ may receive me into their houses.

5. Therefore calling together every one of the debtors of his lord, he said to the first : How much dost thou owe to my lord ?

6. But he said : A hundred baths⁴ of oil. And he said to him : Take thy note,⁵ and sit down quickly, and write fifty.

7. Then he said to another : And how much dost thou owe ? But he said : A hundred cors⁶ of wheat. He said to him : Take thy bill, and write eighty.

8. And the lord commended the unjust steward. forasmuch as he had done wisely :⁷ for the children of this

¹ General manager of his affairs.

² In case he could not give a satisfactory account.

³ People—the debtors of his lord.

⁴ "The bath was a measure of liquid among the Jews : about seven gallons and a half English." A Catholic.

⁵ Bond.

⁶ "The largest measure among the Jews ; about seventy-five gallons English." A Catholic.

⁷ The transaction, although secret, came to the knowledge of the lord, who, whilst he could not but condemn the fraud, admired the craft of the steward in securing for himself a retreat and support.

world are wiser in their generation¹ than the children of light.

9. And I say to you: Make to yourselves friends of the mammon² of iniquity,³ that when ye shall fail,⁴ they may receive you into the everlasting mansions.⁵

10. He that is faithful in that which is least, is faithful also in much:⁶ and he that is unjust in that which is little, is unjust also in much.

11. If then ye have not been faithful in the unjust mammon, who will trust you with that which is true?⁷

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?⁸

13. No servant can serve two masters, for either he will hate⁹ the one, and love the other; or he will hold to the one, and despise¹⁰ the other. Ye cannot serve God and mammon.

¹ Generation is here equivalent to course, or manner of acting. Our Lord observes that worldlings are wiser in their way than the servants of God: they show ingenuity and skill in the affairs of life, whilst professors of piety often fail to exert themselves with becoming zeal for the divine glory.

² Matt. vi. 24. "Riches in Syriac are styled Mammona." St. Jerom, Ep. ad Algasiam.

³ Wealth is often unjustly acquired, and often becomes the instrument of crime, whence it may have been styled "unjust:" the noun subjoined being equivalent to an adjective.

⁴ Die.

⁵ The good employment of riches will secure eternal happiness. The poor, who have been relieved, will intercede for their benefactor.

⁶ This is a proverbial expression, signifying that fidelity or infidelity in the discharge of minor trusts is a fair criterion to judge with probability of our conduct in important offices.

⁷ Spiritual things. God will withhold the most precious gifts of grace from those who abuse temporal blessings.

⁸ He who does not gain confidence by his fidelity, in the employment of others, can scarcely have property of his own, to manage it to advantage. The goods of this life are not strictly ours, since they pass from our hands: but if we are faithless in their management, we cannot expect to possess eternal blessings, which would truly be our own.

⁹ Dislike. The Hebrew terms often express more than is meant.

¹⁰ Neglect.

14. Now the Pharisees, who were covetous, heard all these things, and they made a mockery of Him.¹

15. And He said to them: Ye are they who justify yourselves before men;² but God knoweth your hearts: for that which is high among men, is an abomination before God.³

16. The law and the prophets⁴ until John: from that time the kingdom of God is preached, and every one useth violence towards it.⁵

17. And it is easier for heaven and earth to pass away,⁶ than one jot of the law to fall.

18. Every one who putteth away his wife, and marrieth another, committeth adultery: and he⁷ that marrieth her that is put away from her husband, committeth adultery.⁸

19. There was a certain rich man,⁹ who was clothed in purple and fine linen, and feasted sumptuously every day.

20. And there was a certain beggar named Lazarus,¹⁰ who lay at his gate, full of sores,

21. Desiring to be filled with the crumbs which fell

¹ Literally: "turned up their nose at Him."

² Endeavor to appear just.

³ God detests what men esteem and admire. His judgment is not according to appearances.

⁴ Continued. Matt. xi. 12.

⁵ Campbell says that the import of this sentence is: "Every one who entereth it, entereth it by force." Our Lord dwells on the difficulty of entrance into His Church.

⁶ Matt. v. 18.

⁷ G. P. "whosoever." This is wanting in three of the chief manuscripts, and in several versions. Schott marks it as suspected.

⁸ The connexion of these passages is not apparent. Our Lord, no doubt, often inculcated the same maxims. The Evangelists record them with a greater regard to the correction of vice than to the rules of composition. Matt. v. 32; Mark x. 11; 1 Cor. vii. 10, 11.

⁹ It is doubted whether this be a mere parable, or the statement of a fact.

¹⁰ The name being given, St. Ambrose views it as a real occurrence.

from the table of the rich man, and no one gave him;¹ but even the dogs came and licked his sores.²

22. And it came to pass that the beggar died, and he was carried by the angels³ into the bosom of Abraham,⁴ and the rich man also died: and he was buried⁵ in hell.⁶

23. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:⁷

24. And he cried, and said: Father Abraham, have pity upon me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.⁸

25. And Abraham said to him: Son, remember that thou didst receive⁹ good things in thy life-time, and likewise Lazarus,¹⁰ evil things: but now he is¹¹ comforted, and thou art tormented.

¹ These words are not in the common Greek. Some suppose them to be borrowed from ch. xv. 16. They are found in one or two manuscripts, and in the Saxon version.

² The sores not being closed, or bandaged, the dogs, who are fond of human blood, licked them.

³ These spirits are agents of God in the salvation of men. They accompany the souls of the just to the place of rest.

⁴ The joys of futurity are represented under the image of a banquet. The cherished guest reposed on the bosom of the master of the feast, the manner of reclining at table in ancient times facilitating this position. Lazarus reposes on the bosom of Abraham.

⁵ The punctuation in Greek is different. The sentence ends here, and the following word begins a new sentence. "A Catholic" thinks that the conjunction, with which it should begin, has been lost by accident from the Latin.

⁶ *ᾠδης* generally signifies the region of the departed spirits. "It never signifies either *sepulcrum*, or heaven." *Maltby*. Here it evidently means the place of torments.

⁷ No one from the place of torments can descry the happiness of the just: but God may reveal it.

⁸ The reprobate are not yet tormented in their bodies: but this imagery is employed to teach us that the slightest alleviation of suffering is denied them.

⁹ G. P. "Thy."

¹⁰ Received.

¹¹ The best critics regard *ᾠδης*, not *ᾠδης*, as the correct reading. The Latin "*hic*" may be rendered adverbially: "here."

26. And besides all this, between us and you there is fixed a great gulf:¹ so that they who would pass hence to you, cannot, nor thence come hither.

27. And he said: Then, father, I beseech thee that thou wouldest send him to my father's house, for I have five brothers,

28. That he may testify to them, lest they also come to this place of torments.²

29. And Abraham said to him: They have Moses³ and the prophets:⁴ let them hear them.

30. But he said: No, father Abraham;⁵ but if one went to them from the dead, they will do penance.

31. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.⁶

CHAPTER XVII.

Of avoiding scandal; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.

1. And He said to His⁷ disciples: It is impossible⁸ that

¹ Chasm, or gulf. An immense space.

² Benevolence is not to be supposed in lost souls: but this circumstance is stated that we may understand their sufferings to be such, that if capable of kind feelings, they would earnestly desire to warn their relations, lest they should share their calamities.

³ Moses does not expressly testify to the joys and sufferings of futurity, which were already believed, before the law was formally given. Intimations, however, of these truths are found in his writings, which are here especially referred to as presenting the law, and rule of conduct.

⁴ This term may embrace all the sacred writers.

⁵ It may not suffice.

⁶ Supernatural interposition is not to be demanded when ordinary means are at hand. The abuse of those means renders us unfit and unworthy to receive higher influences.

⁷ G. P. "the:" The Vulgate reading, as Campbell remarks, "is favored by the Alexandrian, Cambridge, and a considerable number of manuscripts, and by the first Syriac, Coptic, Armenian, and Saxon versions. The 2d Syriac also has the pronoun, but it is marked as doubtful with an asterisk."

⁸ Considering human frailty. Matt. xviii. 7. Mark ix. 41.

scandals should not come : but wo to him through whom they come !

2. It were better for him that a mill-stone were hung about his neck, and he were cast into the sea,¹ than that he should scandalize one of these little ones.

3. Take heed to yourselves. If thy brother sin against² thee, reprove him : and if he repent, forgive him.

4. And if he sin against thee seven times³ in a day, and seven times in a day turn to thee, saying : I repent : forgive him.⁴

5. And the apostles said to the Lord : Increase our faith.⁵

6. But the Lord said : If ye have faith like to a grain of mustard-seed, ye may say to this mulberry-tree : Be thou rooted up, and be transplanted into the sea ; and it will obey you.⁶

7. But which of you having a servant ploughing, or feeding cattle, will say to him when he is come from the field : go immediately,⁷ sit down to table :

8. And will not say to him : Make ready my supper, and gird thyself, and wait on me whilst I eat and drink, and thou shalt eat and drink afterwards ?

¹ This was the punishment of sacrilege. Our Lord declares scandal to be a greater crime.

² Lev. xix. 17. Eccl. xix. 13. Matt. xviii. 15.

³ Oftentimes. A certain number is put for an uncertain.

⁴ Frequent relapses indicate that the profession of repentance was not sincere. Our Lord does not require us to believe mere lip-professions ; but He would have us to pardon the penitent, however great may have been his frailty.

⁵ The connexion of the various topics is not manifest. The evangelist had principally in view to record the instructions of our Lord on different occasions.

⁶ Matt. xvii. 19. This is put by way of example. It must not, however, be thought that miracles can be demanded at will, even by the most firm believer. If a miracle such as that mentioned in the text were asked for an important end, it might be obtained ; but it were rashness to seek it without urgent necessity.

⁷ P. "will say unto him by and by,—go." Campbell, Knapp, Lachmann, and Scholz connect the adverb with the verb *go*, as in the Vulgate.

9. Doth he thank that servant for doing the things which he commanded him?

10. I think not. So also, ye, when ye shall have done all these things that have been commanded you, say: We are unprofitable servants:¹ we have done that which we were bound to do.

11. And it came to pass, as He was going to Jerusalem, He passed through the midst of Samaria and Galilee.²

12. And as He entered³ into a certain town, there met Him ten lepers, who stood afar off:⁴

13. And lifted up their voice, saying: JESUS, master, have pity on us.

14. And when He saw them, He said: Go, show yourselves to the priests.⁵ And it came to pass, as they went, they were made clean.⁶

15. But one of them, when he saw that he was made clean, went back with a loud voice, glorifying God.

16. And he fell on his face at His feet, giving thanks: and this was a Samaritan.

17. And JESUS answering said: Were not the ten made clean? and where are the nine?

18. There is no one found⁷ to return, and give glory to God, but this stranger.⁸

¹ Undeserving of thanks, as having done only that to which we were strictly bound. I have retained the word servant, because in this country it is used of slaves, as the original term signifies.

² It would appear that Galilee should have been mentioned first, as Samaria lies between it and Jerusalem. Some conjecture that he passed on the borders of both countries, or through some part of them.

³ As He was about to enter. The lepers were not allowed to be within the town.

⁴ At the distance prescribed, they not being allowed to approach others.

⁵ Conformably to the law. Lev. xiv. 2.

⁶ Whilst obeying the injunction they received the cure, God accepting the will for the full accomplishment of the act.

⁷ The form is interrogative and plural in the text: "Were they not found?" &c. The Protestant translation follows the Vulgate.

⁸ The Samaritans were formed from a colony of Cutheans. 4 Kings xvii. 24.

19. And He said to him: Arise; go thy way, for thy faith hath healed thee.¹

20. And being asked by the Pharisees: when doth the kingdom of God² come? He answered them, and said: The kingdom of God cometh not with observation:³

21. Neither shall they say: Behold here, or⁴ behold there:⁵ for lo! the kingdom of God is within you.⁶

22. And He said to His disciples:⁷ The days will come when ye shall desire to see one day of the Son of man; and you shall not see it.

23. And they shall say to you;⁸ See here, and see there. Go ye not after, nor follow them.

24. For, as the lightning that lighteneth from under heaven, flasheth on the things under heaven, so will⁹ the Son of man be in His day.¹⁰

25. But first He must suffer many things, and be rejected by this generation.¹¹

26. And as it came to pass in the days of Noe,¹² so will it be also in the days of the Son of man.

¹ The rest likewise had been cured in virtue of their faith and obedience; but their ingratitude deserved that these should pass unnoticed.

² The reign of the Messiah. The Pharisees affected not to know that He was the Messiah, which He prudently avoided publishing.

³ In a manner to be observed—with pomp and display.

⁴ G. P. "or." Some versions favor each reading.

⁵ As the heralds of earthly kings are wont to summon to their standards.

⁶ Among you—in the midst of you. The Messiah is already come.

⁷ This observation, although addressed to the disciples, regarded all who might live at the time of the false pretenders. They would desire to see the true Christ, as He now manifested Himself.

⁸ Matt. xxiv. 23. Mark xiii. 21.

⁹ G. P. "also." It is cancelled by Griesbach and Schott on the authority of many manuscripts and versions.

¹⁰ The coming of Christ as an avenger was like the lightning flash. His awful judgments on the unbelieving nation were unexpected, and were promptly executed. His second coming to judge the world will be still more sudden.

¹¹ Race, or age.

¹² Gen. vii. 7. Matt. xxiv. 37.

27. They ate and drank, they married, and they were given in marriage, until the day on which Noe entered into the ark: and the flood came, and destroyed them all.

28. In like manner as it came to pass in the days of Lot:¹ they ate and drank; they bought and sold; they planted and built.

29. And in the day that Lot went out of Sodom, it rained fire and brimstone² from heaven, and destroyed them all.

30. Even thus will it be on the day when the Son of man shall be revealed.³

31. In that hour he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner let him not return back.

32. Remember the wife of Lot.⁴

33. Whosoever shall seek to save his life, shall lose it,⁵ and whosoever shall lose it, shall quicken it.⁶

34. I say to you: On that night⁷ there shall be two on one bed:⁸ one shall be taken,⁹ and the other shall be let go.¹⁰

¹ Gen. xix. 25.

² Lightning combining with the bitumen, which abounded in those regions, may be thus designated.

³ Men pursued the ordinary affairs and pleasures of life, until the threatened calamities fell on Jerusalem. Even so will they act at the end of time.

⁴ The Fathers generally think that she was really changed into a pillar of mineral salt; the sulphureous particles suddenly penetrating her flesh, and combining with it, so as to petrify it.

⁵ Matt. x. 39. Mark viii. 35. Supra ix. 24. John xii. 25. The attempt to provide for one's safety by the abandonment of duty will prove unavailing, and be followed by the loss of the soul.

⁶ The loss of life patiently endured for Christ will secure a glorious immortality.

⁷ In that calamitous time—in the night of that divine visitation. Matt. xxiv. 40.

⁸ It was not customary in the East for two men to lie together; yet that it was sometimes the case, may be gathered from this passage.

⁹ Carried off into captivity, or as a prisoner.

¹⁰ Suffered to go free.

35. Two women shall be grinding together; one shall be taken, and the other shall be let go: two men shall be in the field; one shall be taken, and the other shall be let go.¹

36. They answering say to Him: Where, Lord?

37. But He said to them: Whosoever the body shall be, there will the eagles also be gathered together.

CHAPTER XVIII.

We must pray always. The Pharisee and the tax-gatherer. The danger of riches. The blind man is restored to sight.

1. And He spake also a parable² to them, that they ought always to pray, and not to faint.³

2. Saying: There was in a certain city a certain judge, who feared not God, nor regarded man.⁴

3. And there was a certain widow in that city, and she came to him, saying: Do me justice⁵ of my adversary.

4. And he would not for a long time. But afterwards he said within himself: Though I fear not God, nor regard man,

5. Yet because this widow is troublesome to me, I will do her justice, lest continually coming she weary me.

6. And the Lord said: Hear ye what the unjust judge saith.

¹ The last member of this verse constitutes a distinct verse in the Protestant translation of it. Campbell says: "The whole of this verse is wanting in many manuscripts, some of them of great note. It is not found in some of the early editions, nor in the Coptic and Ethiopic versions. But both the Syriac versions, also the Arabic and the Vulgate have it." In this instance the Protestant translators follow the Vulgate.

² Comparison. He stated a case by way of illustration.

³ Eccl. xviii. 29. 1 Thess. v. 17. To tire.

⁴ This is a proverbial expression for consummate wickedness.

⁵ Lit. avenge.

7. And will not God¹ do justice to His elect,² who cry to³ Him day and night : and will He have patience⁴ in their regard ?

8. I say to you that He will quickly revenge them.⁵ But yet the Son of man when He cometh,⁶ shall He find, think you, faith on earth ?⁷

9. And to some who trusted in themselves as just, and despised others, He spake also this parable :⁸

10. Two men went up⁹ into the temple to pray, the one a Pharisee, and the other a tax-gatherer.

11. The Pharisee standing prayed thus with himself:¹⁰ O God,—I give Thee thanks that I am not as the rest of men, extortioners,¹¹ unjust,¹² adulterers, as even is this tax-gatherer.

¹ The just judge.

² His faithful servants.

³ For deliverance. Although the just do not desire vengeance, their sufferings seem to cry for it. Apoc. vi. 10.

⁴ Will He tarry—will He delay to execute justice ? Eccl. xxxiv. 22. "The Lord will not be slack—and the Almighty will not have patience with them." Campbell observes : "To me it appears very probable, considering the affinity of the subject, that the evangelist had in the expression he employed, an allusion to the words of the Jewish sage." As it is our Lord, whose words are recorded by the evangelist, this implies the recognition of the divine inspiration of Ecclesiasticus. In fact the contrast between the earthly judge and the Judge of all men, is drawn by this author, and seems to have afforded the occasion of the remarks of our Lord. "The Lord is judge, and there is not with Him respect of person. . . He will not despise the prayers of the fatherless, nor the widow, when she poureth out her complaint." v. 15. 17.

⁵ This seems to regard the calamities which were soon to overtake the Jews.

⁶ This may mean when He comes to execute vengeance by the destruction of Jerusalem. It may also be referred to His coming, as judge, at the end of time.

⁷ Even the punishments which fell on the Jews, did not make them sensible of the divinity of Christ. At his last coming, faith will have failed in many, and the number of His devoted adherents will be comparatively small.

⁸ Comparison, or illustration.

⁹ The temple was on an eminence.

¹⁰ In his own mind.

¹¹ By violence.

¹² By fraud.

12. I fast twice in a week:¹ I give tithes of all that I possess.²

13. And the tax-gatherer, standing afar off,³ would not so much as lift his eyes towards heaven;⁴ but struck his breast,⁵ saying: O God, be merciful to me a sinner.

14. I say to you, this man went down to his house justified⁶ rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.⁷

15. And they also brought infants⁸ to Him, that He might touch them: but when the disciples saw it, they rebuked them.

16. But Jesus, calling them together, said: Suffer children to come to Me, and forbid them not, for of such is the kingdom of God.

17. Verily I say to you: Whosoever will not receive the kingdom of God as a child, will not enter into it.

18. And a certain ruler asked Him,⁹ saying: Good Master, what must I do to possess everlasting life?

19. And Jesus said to him: Why dost thou call Me good?¹⁰ None is good but God alone.

20. Thou knowest the commandments:¹¹ 'Thou shalt

¹ From private devotion, besides observing the public fasts.

² The Pharisees paid tithes of the most trivial things, through scrupulous attention to the requisitions of the law.

³ The tax-gatherer may have prayed in the outer court, especially if he were a proselyte from heathenism.

⁴ Lofty eyes denote pride: downcast eyes betoken humility and compunction.

⁵ This is a natural sign of sorrow.

⁶ Rendered just, acquitted of his sins.

⁷ God rejects the proud man, and raises the humble penitent from his degraded state. Matt. xxiii. 12. Supra xiv. 11.

⁸ Matt. xix. 13. Mark. x. 13.

⁹ Matt. xix. 16.

¹⁰ Our Lord would teach the ruler, that as he did not recognise His divinity, he should not address Him as good in the sense in which God alone is good.

¹¹ To perfection.

not kill : 'Thou shalt not commit adultery : 'Thou shalt not steal : 'Thou shalt not bear false witness : 'Honor thy father and¹ mother.'

21. But he said : All these things have I kept from my youth.

22. And when Jesus had heard it, He said to him : Yet one thing is wanting to thee :² sell all whatsoever thou hast, and give³ to the poor, and thou shalt have treasure in heaven : and come follow Me.

23. Having heard these things, he became sorrowful ; for he was very rich.

24. And Jesus seeing him become sorrowful, said : With what difficulty will they that have riches⁴ enter into the kingdom of God !

25. For it is easier for a camel to pass through⁵ the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And those who heard, said : Who then can be saved ?

27. He said to them : The things that are impossible with men, are possible with God.

28. Then Peter said : Behold, we have left all things, and followed Thee.

29. And He said to them : Verily I say to you, there is no man that hath left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God,

¹ G. P. "thy." The pronoun is here wanting in seven uncial manuscripts, and in the versions generally.

² Exod. xx. 13

³ G. P. "distribute." The Vulgate reading is conformable to the Alexandrian and Cambridge manuscripts, and to two others.

⁴ That love riches—that are attached to them.

⁵ Campbell says : "I have here, with the English translators, preferred the reading of the Vulgate to that of the common Greek. The Alexandrian, Cambridge, and a few others, read δειλόν. Agreeable to this is the version, not only of the Vulgate, but of the Gothic, Saxon, second Syrian and Ethiopian."

30. Who shall not receive much more in the present time, and in the world to come, life everlasting.

31. Then Jesus took to him the twelve,¹ and said to them: Behold, we go up to Jerusalem, and all things will be accomplished which were written by the prophets concerning the Son of man.²

32. For He will be delivered to the gentiles, and will be mocked, and scourged, and spit upon.

33. And after they have scourged Him, they will put Him to death, and the third day He will rise again.

34. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.³

35. Now it came to pass, when He drew near to Jericho,⁴ that a certain blind man sate by the way-side, begging.

36. And when he heard the multitude passing by, he asked what this meant.

37. And they told him that Jesus of Nazareth was passing by.

38. And he cried out, saying: Jesus, Son of David, have pity on me.

39. And they that went before, rebuked him that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

¹ Matt. xx. 17. Mark. x. 32.

² G. το υιου "to the Son." The Protestant version follows the Vulgate. The Cambridge and two other manuscripts, which Campbell calls of no account, are conformable to the Vulgate, as also the Syriac and some early editions. "The common Greek has been deserted by most modern interpreters." Campbell.

³ This is a pleonasm, to express fully that the apostles could not conceive how these things could happen to Christ consistently with the prophecies which foretold his glory.

⁴ Matthew xx. 29, and Mark x. 46, state, that this miracle took place as He went out of Jericho. It is hard for us in our ignorance of the locality to reconcile these statements. It may be that Jericho is, in one place, taken for the whole district, and in the other place, for the town.

40. And Jesus standing, commanded him to be brought to Him. And when he was come near, He asked him,

41. Saying : What wilt thou that I do to thee ? But he said : Lord, that I may see.

42. And Jesus said to him : Receive thy sight : thy faith hath made thee whole.

43. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

CHAPTER XIX.

Zacchæus entertains Christ. The parable of the pounds.

Christ rides upon an ass, and enters into Jerusalem.

1. And entering in, He walked through Jericho.

2. And behold, there was a man named Zacchæus : who was chief of the tax-gatherers,¹ and he was rich.

3. And he sought to see Jesus, who He was,² and he could not on account of the crowd, because he was low of stature.

4. And running before,³ he climbed up into a sycamore tree,⁴ that he might see Him : for He was to pass that way.

5. And when Jesus was come to the place, looking up, He saw him, and said to him : Zacchæus,⁵ make haste and come down : for this day I must abide in thy house.⁶

¹ He appears to have presided over the tax-gatherers in the place.

² He sought to see what manner of person Jesus was. This mode of expression is common to the Hebrew and Greek languages.

³ That is, hastening before them.

⁴ The climbing of trees for the purpose of viewing objects was not unusual, as appears from a proverbial expression found in Libanias, and quoted by Bloomfield.

⁵ Addressing him by name, as one who personally knew him, and his disposition of heart.

⁶ Our Lord, contrary to His custom, offers Himself as a guest.

6. And he made haste, and came down, and received Him with joy.

7. And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner.¹

8. But Zacchæus standing,² said to the Lord: Behold, Lord, I give to the poor the half of my goods;³ and if I have wronged any man of any thing,⁴ I restore four-fold.⁵

9. JESUS said to him: This day is salvation come to this house: because he also is a son of Abraham.⁶

10. For the Son of man is come to seek and to save that which was lost.⁷

11. As they were hearing these things,⁸ He added and spake a parable,⁹ because He was nigh to Jerusalem, and because they thought that the kingdom of God would be manifested immediately.¹⁰

12. He said therefore: A certain nobleman went into a far country to receive for himself a kingdom, and to return.¹¹

¹ The office of tax-gatherer was in bad repute, and the conduct of Zaccheus had not been faultless.

² This position denotes respect and earnestness.

³ From charity inspired by compunction.

⁴ The Greek verb refers to wrongs by false informations lodged against any one.

⁵ The law inflicted a quadruple penalty for certain injuries. Zaccheus treats himself with the utmost rigor.

⁶ The latter part of this observation seems to have been addressed to the by-standers.

⁷ Matt. xviii. 11.

⁸ Whilst they were listening with attention.

⁹ In addition to what He had said, he proposed this narrative of a case, or fact.

¹⁰ In order to correct this view, and prepare them for delay.

¹¹ Matt. xxv. 14. Archelaus, son of Herod the great, on his father's death, went to Rome to solicit the sovereignty from Augustus; Judea being then in a state of dependence on the empire. This fact may be alluded to in this feature of the parable.

13. And calling ten of his servants,¹ he gave them ten pieces of gold,² and said to them: Trade till I come.³

14. But his citizens hated him: and sent an embassy after him, saying: We will not have this man to reign over us.⁴

15. And it came to pass that he returned, having received the kingdom: and he commanded his servants to whom he had given the money, to be called, that he might know how much every man had gained by trading.

16. And the first came, saying: Lord, thy piece hath gained ten pieces.

17. And he said to him: Well done, good servant, because thou hast been faithful in a small matter, thou shalt have power over ten cities.

18. And the second came, saying: Lord, thy piece hath gained five pieces.

19. And he said to him: Be thou also over five cities.⁵

20. And another came, saying: Lord, behold, here is thy piece, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up what thou didst not put down, and thou reapest what thou didst not sow.

22. ⁶He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up what I have not put down, and reaping what I have not sown:

¹ It does not appear that he had no other servants.

² The value of the *mina*, or gold piece, was about thirty-seven dollars.

³ This may be an hypothesis, or a fact.

⁴ A deputation of fifty Jews proceeded to Rome to oppose the claims of Archelaus.

⁵ We do not know that this is the statement of a fact, or only introduced as an illustration of the divine dealings with men. God bestows greater gifts on those who make a good use of lesser favors.

⁶ G. P. "And." The conjunction is wanting in three uncial manuscripts, and several versions. Schott suspects it to be an interpolation.

23. And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury ?

24. And he said to them that stood by : Take the piece away from him, and give it to him that hath the ten pieces.

25. And they said to him : Lord, he hath ten pieces.

26. But¹ I say to you, that to every one that hath shall be given, and he shall abound :² and from him that hath not, even that which he hath shall be taken from him.

27. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.³

28. And having said these things, He went before,⁴ going up to Jerusalem.

29. And it came to pass when He was come nigh to Bethphage⁵ and Bethania, unto the mount called Olivet, He sent two of His disciples,

30. Saying : Go into the town, which is over against you ; at your entering into which, ye will find the colt of an ass tied, on which no man ever sate : loose him, and bring him hither.

31. And if any man ask you : Why do ye loose him ? ye shall say thus to him : Because the Lord hath need of his service.

¹ G. P. "For." This is judged by Schott to be the correct reading.

² These words are found in five manuscripts, which Campbell pronounces of no name whatever. ; but they are not in any version.

³ This may have been done by Archelaus, although it be not recorded. In order to make His hearers sensible that His kingdom would not be soon manifested, Christ insinuated that He was now distributing gifts, of which an account should afterwards be rendered ; and at the same time He warned them, that those who resisted His authority would in the end be severely punished, after He had received the kingdom, of which He would soon go to take possession.

⁴ Our Lord went forward on His way.

⁵ Matt. xxi. 1. Mark xi. 1.

32. And they that were sent went their way, and found the colt standing,¹ as He had said to them.

33. And as they were loosing the colt, the owners thereof² said to them: Why loose ye the colt?

34. But they said: Because the Lord hath need of him,

35. And they brought him to Jesus.³ And casting their garments on the colt, they set Jesus thereon.

36. And as He went, they spread their cloaks underneath in the way.

37. And when He was now coming near the descent of mount Olivet, the whole multitude of the disciples began with joy to praise God, with a loud voice, for all the mighty works they had seen,

38. Saying: Blessed the king who cometh in the name of the Lord, peace in heaven, and glory on high.

39. And some of the Pharisees, from among the multitude, said to Him: Master, rebuke Thy disciples.

40. And He said⁴ to them: I say to you, that if they should hold their peace, the stones will cry out.

41. And when He drew near, seeing the city, He wept over it, saying:

42. If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43. For the days will come upon thee, and thy enemies will cast a trench⁵ round about thee, and compass thee round, and straiten thee on every side:

44. And beat thee to the ground, and thy children who

¹ "The colt standing." These words are wanting in the common Greek, but are found in a few manuscripts, which Campbell designates of no note. "The second Syriac, the Saxon and the 'Armenian versions are also conformable to the Vulgate."

² The owner, and his sons, or attendants—the members of the family who were standing by. Mark xi. 5.

³ John xii. 14.

⁴ G. P. "And He answered and said unto them."

⁵ A rampart, according to Campbell.

are in thee : and they will not leave in thee a stone upon a stone :¹ because thou hast not known the time of thy visitation.²

45. And entering into the temple,³ He began to cast out them that sold therein, and them that bought,

46. Saying to them : It is written : My house is the house of prayer,⁴ but ye have made it a den of thieves.

47. And He was teaching daily in the temple. And the chief priests, and the scribes, and the rulers of the people, sought to destroy Him.

48. And they found not what to do to Him : for all the people heard him attentively.⁵

CHAPTER XX.

The parable of the husbandmen. Of paying tribute to Cesar ; and of the resurrection of the dead.

1. And it came to pass, that on one of the⁶ days, as He was teaching the people in the temple, and preaching the gospel,⁷ the chief priests and the scribes with the ancients met together,

2. And spake to Him, saying : Tell us by what authority Thou dost these things ? or, who it is that gave Thee this authority ?

¹ This need not be literally taken, although it appears to have been fulfilled to the letter. It is a strong expression of utter destruction. Matt. xxii. 2. Mark xiii. 2. Infra xxi. 6.

² The merciful visit of Christ.

³ Matt. xxi. 12. Mark xi. 15.

⁴ Isai. lvi. 7. Jer. vii. 11.

⁵ Literally : "hung," as it were, on His lips.

⁶ G. P. "Those." Griesbach and Schott approve of the Vulgate reading, which is conformable to five uncial manuscripts, and to many versions.

⁷ Matt. xxi. 23. Mark xi. 27. Evangelizing—announcing the good tidings of salvation.

3. And Jesus answering said to them: I will also ask you one¹ thing.² Answer Me:

4. The baptism of John, was it from heaven, or of men?

5. But they thought within themselves, saying: If we say, from heaven, He will say: Why then did ye not believe him?

6. But if we say, of men: the whole people will stone us:³ for they are persuaded that John was a prophet.

7. And they answered, that they knew not whence it was.

8. And Jesus said to them: Neither do I tell you by what authority I do these things.

9. And He began to speak to the people this parable: A⁴ man planted a vineyard,⁵ and let it out to husbandmen: and he was abroad for a long time.

10. And at the season⁶ he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: who beating him,⁷ sent him away empty.⁸

11. And again he sent another servant: but they beat him also, and treating him shamefully,⁹ sent him away empty.

12. And again he sent a third: and they wounded him also, and cast him out.

13. Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be,¹⁰ when they see him, they will respect him.

¹ "One" is thought by Griesbach to have been added to the text.

² "Word" discourse.

³ This death was sometimes inflicted by the people through zeal for the law, without any regular process. It was called *judicium zeli*.

⁴ G. P. "certain." Griesbach and Schott cancel this word, on the authority of ten uncial manuscripts and many versions.

⁵ Isai. v. 1. Jer. ii. 21. Matt. xxi. 33. Mark xii. 1.

⁶ At the time of vintage.

⁷ Stripping and whipping him.

⁸ Without any of the produce.

⁹ This refers to brutal outrages.

¹⁰ This conjectural mode of speaking suits a parable. Some, however, think it equivalent to assuredly.

14. But when the husbandmen saw him, they thought within themselves, saying: *This is the heir,¹ let us kill him, that the inheritance may be ours.*

15. So casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them?

16. He will come, and destroy these husbandmen, and give the vineyard to others. But they having heard it, said to him: God forbid.²

17. But he, looking on them, said: What is this then that is written: "The stone³ which the builders rejected, the same is become the head of the corner?"

18. Whosoever shall fall upon that stone shall be bruised: and upon whomsoever it shall fall, it will crush him to atoms.

19. And the chief priests and the scribes sought to lay hands on Him the same hour: and they feared the people; for they knew that He had spoken this parable to⁴ them.

20. And being upon the watch,⁵ they sent spies, to feign themselves just, that they might take hold of Him in His speech,⁶ that they might deliver Him up to the authority and power of the governor.

21. And they asked Him, saying: Master, we know that Thou speakest and teachest rightly; and Thou hast no respect of persons, but teachest the way of God in truth.

¹ G. P. "Come." This is cancelled by Lachmann and Schott. It is not found in the Alexandrian, Vatican or three other uncial manuscripts, or in the Armenian and Gothic versions.

² They felt that the parable suited them, and therefore they deprecated the vengeance with which they were threatened.

³ Pa. cxvii. 22. Isai. xxviii. 16. Matt. xxi. 42. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.

⁴ Of them.

⁵ Matt. xxii. 15. Mark xii. 13.

⁶ G. P. "Take hold of His words." Griesbach and Schott read in the singular number, as in the Vulgate.

22. Is it lawful for us to pay taxes to Cesar, or not ?

23. But He, considering their guile, said to them : Why do ye tempt Me ?

24. Show Me a denarius. Whose image and inscription doth it bear ? They answering said to Him : Cesar's.

25. And He said to them :¹ Render, therefore, to Cesar the things that are Cesar's ; and to God the things that are God's.

26. And they could not blame² His word before the people ; and wondering at His answer, they held their peace.

27. And there came to Him some of the Sadducees, who deny that there is any resurrection, and they asked Him,

28. Saying : Master, Moses wrote unto us :³ If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up issue to his brother.

29. There were, therefore, seven brothers : and the first took a wife, and died without children.

30. And the next took her to wife, and he also died childless.

31. And the third took her : and in like manner all the seven, and they left no children, and died.

32. Last of all the woman died also.

33. In the resurrection then, whose wife will she be, for the seven had her for wife ?

34. And Jesus⁴ said to them : The children of this world⁵ marry, and are given in marriage.

35. But they who shall be accounted worthy of that

¹ Rom. xiii. 7.

² It is the same verb in Greek which is rendered above : *take hold of*.

³ Deut. xxv. 5.

⁴ G. P. "answering." This is not found in the Vatican or Cambridge manuscripts, nor in the Peschito, Persian or Memphitic versions. It is marked by Schott as suspected.

⁵ Τοῦ αἰῶνος τούτου. "Of the present state." A Catholic: Men in their present condition.

world,¹ and of the resurrection from the dead,² shall neither be given in marriage, nor shall they take wives.

36. Neither can they die any more: for they are equal to the angels,³ and are the children of God, being the children of the resurrection.

37. Now that the dead do rise again, Moses also showed, at the bush, when he called the Lord,⁴ "the God of Abraham, and the God of Isaac, and the God of Jacob."

38. For He is not the God of the dead, but of the living: for all live to Him.

39. And some of the scribes answering, said to Him: Master, Thou hast spoken well.

40. And after that they durst not ask Him any more questions.

41. But He said to them: How say they that Christ is the Son of David?

42. And David himself saith in the book of psalms: "The Lord said to my Lord: Sit Thou on my right hand,

43. Till I make Thy enemies Thy footstool."⁵

44. David then calleth Him Lord: and how is He his son?

45. But in the hearing of all the people, He said to His disciples:

46. Beware of the scribes,⁶ who delight to walk about in long robes, and love salutations in the market-place, and the first seats in the synagogues, and the chief places at feasts:

47. Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

¹ Of that state of being.

² The glorious resurrection is understood. The wicked rise to punishment.

³ In respect to continence.

⁴ Exod. iii. 6.

⁵ Ps. cix. 1. Matt. xx. 44. Mark xii. 36.

⁶ Matt. xxiii. 6. Mark xii. 38. Supra xi. 43.

CHAPTER XXI.

The widow's mites. The signs that precede the destruction of Jerusalem, and the end of the world.

1. And looking on, He saw rich men cast their gifts into the treasury.¹

2. And He saw also a certain poor widow casting in two brass mites.

3. And He said: Verily I say to you, that this poor widow hath cast in more than all.²

4. For all these of their abundance have cast into the offerings of God: but she of her want hath cast in all the living³ that she had.

5. And some saying of the temple, that it was adorned with goodly stones and gifts, He said:

6. 'These things which ye see, the days will come, in which there will not be left a stone upon a stone, that will not be thrown down.

7. But they asked Him, saying: Master, when will these things be, and what will be the sign when they shall begin to come to pass?

8. But He said: Take heed that ye be not deceived: for many will come in My name, saying: "I am He: and the time is at hand:" go ye not, therefore, after them.

9. And when ye shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not presently.

10. Then He said to them: Nation will rise against nation, and kingdom against kingdom.

11. And there will be great earthquakes in divers

¹ Mark xii. 41.

² The others.

³ The means of living.

⁴ Matt. xxiv. 2. Mark xiii. 2. Supra xix. 44. Of them not a stone would remain. The sentence is elliptical.

places, and pestilences, and famines, and frightful sights from heaven, and great prodigies.

12. But before all these things, they will lay their hands upon you, and persecute you, delivering you up to synagogues,¹ and prisons, dragging you before kings and governors, for My name's sake.

13. And it shall happen to you for a testimony.²

14. Lay it up, therefore, in your hearts, not to meditate before³ how you may answer.⁴

15. For I will give you a mouth⁵ and wisdom,⁶ which all your adversaries will not be able to resist and gainsay.⁷

16. And you will be delivered up by your parents and brothers, and kinsmen, and friends: and some of you they will put to death:

17. And you will be hated by all men for My name's sake:

18. But a hair of your head shall not perish.⁸

19. In your patience ye shall possess your souls.⁹

20. And when ye shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand.¹⁰

¹ For trial. Although the synagogues possessed no civil power, they often took on themselves to try persons charged with offences against religion, and sometimes inflicted stripes on them. Acts v. 40.

² That you may bear testimony to Me.

³ This precludes anxious preparation, but not due diligence.

⁴ Apologize, defend yourselves.

⁵ Utterance, facility of speech.

⁶ I will give wisdom that you may speak.

⁷ G. P. "gainsay, nor resist." The order of the words in the manuscripts is various. Schott suspects gainsay to be an interpolation.

⁸ No sacrifice or loss shall pass unrewarded. Some explain it of the escape of the Christians from the calamities which would overtake the Jews.

⁹ By patient endurance with hope they were to enjoy peace of soul. Others understand it as meaning that they would save their lives by awaiting deliverance patiently. G. P. "possess ye." Schott and Lachmann correct the common Greek conformably to the Alexandrian and Vatican manuscripts, to the versions generally, and to the very context.

¹⁰ Dan. ix. 27. Matt. xxiv. 15. Mark xiii. 14.

21. Then let those who are in Judea, flee to the mountains: and those who are in the midst thereof,¹ go out; and let not those who are in the country-parts enter into her.

22. For these are the days of vengeance, for the fulfilment of all things that have been written.

23. But wo to them who are with child, and who give suck in those days; for there will be great distress in the land, and wrath to² this people.

24. And they will fall by the edge of the sword, and will be led away captives into all nations: and Jerusalem will be trodden down by the gentiles, till the times of the nations shall be accomplished.³

25. And there will be signs in the sun,⁴ and moon, and stars: and on the earth distress of nations, by reason of the confusion of the roaring⁵ of the sea, and of the waves,

26. Men withering away for fear and expectation of the things that shall come upon the whole world: for the powers of heaven will be shaken.

27. And then they will see the Son of man coming on a cloud, with great power and majesty.

28. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.⁶

¹ Of Jerusalem.

² I have translated the Vulgate thus, because the text should be read without the preposition, as Schott shows by many manuscripts.

³ Till the complete execution of divine vengeance through their agency: or till the nations shall be fully gathered into the Church.

⁴ Isai. xiii. 10. Ezech. xxxii. 7. Joel iii. 15. Matt. xxiv. 29. Mark xiii. 24.

⁵ G. P. "with perplexity, the sea and the waves roaring." Several manuscripts, as Schott remarks, join these words, which the semicolon separates. The Alexandrian, Vatican, and three other uncial manuscripts, and the versions generally, have the Vulgate reading. The sound, or roaring, in them, is a substantive, not a participle.

⁶ Rom. viii. 23.

29. And He spake to them a similitude: See the fig-tree, and all the trees:

30. When they now shoot forth their fruit,¹ ye² know that³ summer is nigh.

31. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand.

32. Verily I say to you, this generation³ shall not pass away, till all things be fulfilled.

33. The heaven and the earth will pass away, but My words will not pass away.

34. And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life: and that day⁴ come upon you suddenly.

35. For as a snare⁵ shall it come upon all that sit upon the face of the whole earth.⁶

36. Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before⁷ the Son of man.

37. And in the day-time He was teaching in the temple, but at night going out, He abode on the mount that is called Olivet.⁸

¹ This is conformable to the Cambridge manuscript and to the Saxon version. The term for fruit is not found in the other manuscripts or versions, except in the Vulgate.

² G. P. "ye see and know of your own selves." The first verb is wanting in the Cambridge manuscript, and in the Peschito and Persian versions. Schott prefers the Vulgate reading. The last words are referred by the Vulgate, and in the Persian version, to the trees which shoot forth from themselves fruit.

³ G. P. "now." It is not in two uncial manuscripts, nor in the versions generally.

⁴ The last day is so styled emphatically. Hitherto the prophecy regards the calamities that would befall Jerusalem: henceforward it designates the final judgment.

⁵ Like the snare which unexpectedly catches the feet of a bird.

⁶ The final judgment literally awaits all men.

⁷ As awaiting with confidence a favorable judgment.

⁸ In prayer, as is elsewhere said.

38. And all the people came early in the morning to Him in the temple, to hear Him.

CHAPTER XXII.

The treason of Judas. The last supper. The first part of the history of the passion.

1. Now the feast of unleavened bread,¹ which is called the passover, was at hand.

2. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.

3. And Satan entered into Judas,² who was surnamed Iscariot, one of the twelve.³

4. And he went, and spake with the chief priests and the magistrates,⁴ how he might deliver Him up to them.

5. And they were glad, and they covenanted to give him money.

6. And he agreed.⁵ And he sought an opportunity to deliver Him up in the absence of the multitude.

7. And the day of the unleavened bread came, on which it was necessary that the passover should be killed.⁶

8. And He sent Peter and John, saying: Go and prepare for us the passover, that we may eat.

9. But they said: Where wilt Thou that we prepare?

¹ Matt. xxvi. 2. Mark xiv. 1.

² The fiend took full possession of Judas, to make him the instrument of his base designs. Matt. xxvi. 14. Mark xiv. 10.

³ This is remarked to show the atrocity of the treason.

⁴ The Greek term denotes military officers, and is rendered in the Protestant translation *captains*. Bloomfield, however, shows that it here means magistrates, or presidents of the temple, heads of the guard, or nightly watch. See 4 Kings xxv. 18. The term is applied by Josephus to Anan, prefect of the temple. Ant. xx. 6. 2.

⁵ Literally: "he confessed." It originally signifies "to say the same with another, to agree."

⁶ "Sacrificed."

10. And He said to them: Behold, as ye go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in:

11. And ye shall say to the master of the house: The Master¹ saith to thee: Where is the guest-room, where I may eat the passover with My disciples?

12. And he will show you a large upper-room² furnished: and there prepare.

13. And they going, found as He had said.

14. And when the hour was come, He sat down,³ and the twelve apostles with Him.

15. And He said to them: With desire I have desired⁴ to eat this passover with you, before I suffer.

16. For I say to you, that henceforth I shall not eat it, till it be accomplished in the kingdom of God.⁵

17. And having taken a cup,⁶ He gave thanks, and said: Take, and divide among you.

18. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.⁷

19. And taking bread,⁸ He gave thanks, and brake, and

¹ "Teacher."

² The Jews used the upper room for dining, as also for assemblies.

³ Matt. xxvi. 20. Mark xiv. 17. Literally: "He fell down;" that is, he lay down on the couch, as the ancients lay at table.

⁴ "I have earnestly desired." The Hebrews use the noun and verb to express their meaning with more vehemence. See Gen. xxxi. 30.

⁵ That is: I will eat it no more, since it is consummated—the type is fulfilled—in the Church. The passover was abrogated when Christ offered Himself as our victim. The words do not imply that He would eat of the passover after that period.

⁶ A cup or bowl of wine was used at the paschal supper, and after thanksgiving by the head of the company, it was handed round, that all might drink of it.

⁷ By the death of Christ the kingdom of God, which is His Church, was established. There is no need of supposing that He drank wine after His resurrection, since this passage merely intimates that He would not drink of it any more before that event, without intimating that He would drink of it subsequently.

⁸ After the paschal supper. 1 Cor. xi. 24.

gave to them, saying : **THIS IS MY BODY**, which is given for you. Do this for a commemoration of Me.

20. In like manner the cup also, after He had supped, saying: This is the chalice the new covenant in **MY BLOOD**, which shall be shed¹ for you.

21. Nevertheless, behold, the hand of him that betrayeth Me, is with Me on the table.²

22. And the Son of man, indeed, goeth,³ according to that which hath been decreed:⁴ but wo to that Man by whom He shall be betrayed.

23. And they began to inquire among themselves which of them it could be that would do this.

24. And there was⁵ also a dispute among them : which of them seemed to be the greater.

25. And He said to them : The kings of the gentiles lord it over them : and they that have power over them, are called beneficent.⁶

26. But ye not so:⁷ but he that is the greater among you, let him become as the younger : and he that is the leader, as he that serveth.

¹ The present participle is used in the Greek. The Latin interpreter had regard to the latitude in which the Hebrews use the tenses, and rendered it, by the future, as referring to the effusion of the blood of Christ on the cross. The Greek participle is in the nominative case, and agrees with the noun, so that the chalice is said to be poured out for us. Its contents—the blood of Christ—were poured out for the remission of sins.

² Matt. xxvi. 21. Mark xiv. 20. John xiii. 18. This circumstance is pointed out in connection with the institution of the sacrament, as showing the greatness of the perfidy. The phrase is an Orientalism, and is equivalent to : behold, he who will betray Me is sitting with Me at table.

³ To death.

⁴ Ps. xl. 9. In the divine council.

⁵ There had been, when they were on the way ; it is not likely that they renewed it at this time.

⁶ This title was assumed by Ptolemy and others. It was given to them by flatterers. Matt. xx. 25. Mark x. 42.

⁷ This phrase is elliptical. Act not so ; lord it not ; be not ambitious of vain titles.

27. For which is the greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth:

28. And ye are they who have continued with Me in my trials:

29. And I assign¹ to you, as My Father hath assigned to Me, a kingdom:²

30. That ye may eat and drink at My table in My kingdom,³ and may sit upon thrones, judging the twelve tribes of Israel.⁴

31. And the Lord said: Simon, Simon, behold, Satan hath sought you, to sift you as wheat.⁵

32. But I have prayed for thee that thy faith fail not:⁶ and thou being once converted,⁷ confirm thy brethren.

33. But he said to Him: Lord, I am ready to go with Thee, both to prison, and to death.

34. And He said:⁸ I say to thee, Peter, the cock shall

¹ Grant, bestow.

² The Father granted Christ all power: Christ gave to His apostles to eat and drink at His table.

³ By this is signified the utmost familiarity, such as the table-companions of kings enjoy. The apostles eminently enjoyed it, being the first partakers and ministers of the eucharist.

⁴ The authority of the apostles in the Church was like that of judges seated on tribunals. The twelve tribes were subject to them, since they were bound to receive their teaching, and punishable for its rejection.

⁵ The efforts of Satan are represented as if he asked power over the apostles, to shake them by persecution, as the wheat is shaken when sifted.

⁶ Christ specially prayed for the faith of Simon, who, although he fell grievously, by denying his Divine Master, did not lose faith in Him. The prayer of Christ was, however, directed rather to obtain for him an unfailling faith, as director of his fellow-apostles, that he might confirm them in faith.

⁷ The Greek term signifies *turning*, and corresponds to a Hebrew term, which often implies the repetition of an act. Grotius and others understand it here as equivalent to *vicissim*: "on thy part." It may imply the attention and vigilance of a superior, turning from time to time towards the objects of his charge. It is generally explained by the Fathers of the conversion of Peter after his fall.

⁸ Matt. xxvi. 34. Mark xiv. 30.

not crow this day, till thou thrice deniest that thou knowest Me. And He said to them :

35. When I sent you¹ without purse, and scrip, and shoes, did ye want any thing ?

36. But they said : Nothing. Then said He unto them : But now he that hath a purse let him take it, and likewise a scrip : and he that hath not, let him sell his cloak, and buy a sword.²

37. For I say to you, that this which is written must yet be fulfilled in Me : 'And He was reckoned with the wicked.'³ For the things concerning Me have an end.⁴

38. But they said : Lord, behold here two swords. And He said to them : It is enough.⁵

39. And going out, He went, according to His custom,⁶ to the mount of Olives. And the⁷ disciples also followed Him.

40. And when He was come to the place, He said to them : Pray, lest ye enter into temptation.⁸

41. And He was withdrawn away⁹ from them a stone's throw ; and kneeling down, He prayed,

¹ Matt. x. 9.

² This is not a command, but a mode of intimating the imminent danger. It is in the prophetic style. See Isaiah xiv. 21. Jer. ix. 17. Ezech. xxxix. 17. Apoc. xix. 17.

³ This prophecy of Isaiah, liii. 12, was fulfilled when our Lord was seized on as a malefactor, tried, and condemned to death.

⁴ Must be fulfilled.

⁵ This shows that resistance was not contemplated. The apostles had not understood the meaning of our Lord ; but it was unnecessary to undeceive them at that time.

⁶ Christ was accustomed to spend the night in prayer on the mount of Olives. Matt. xxvi. 36. Mark xiv. 32. John xviii. 1.

⁷ G. P. "His." The pronoun is omitted in three uncial manuscripts and in several versions.

⁸ Lest ye fall into sin. He that yields to temptation is, by a Hebraism, said to enter into it.

⁹ He withdrew. The term implies a violent or reluctant separation. The sorrow which oppressed His heart rendered His motion slow, and, as it were, forced. Matt. xxvi. 39. Mark xiv. 35.

42. Saying: Father, if Thou wilt, remove this cup from Me:¹ nevertheless, not My will,² but Thine be done.

43. And there appeared³ to Him an angel from heaven, strengthening Him.⁴ And being in an agony, He prayed the more intensely.⁵

44. And His sweat became as drops of blood, trickling down on to the ground.

45. And when He rose from prayer, and came to His disciples, He found them sleeping through sorrow.

46. And He said to them: Why do ye sleep? arise, pray, lest ye enter into temptation.

47. ⁶ While He was yet speaking, behold, a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss Him.

48. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49. And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword?

50. And one of them⁷ struck the servant of the high-priest, and cut off his right ear.

¹ This is the expression of natural repugnance to suffering. Christ knew the will of His Father; but expressed the desire conditionally, to signify that His human nature shrunk from the impending sufferings, to which, however, He submitted, acquiescing in the divine will.

² The will here indicates the natural inclination. "The will of the Father was not different from that of the Son, for there is one will where there is one divinity." St. Ambrose.

³ The angel, probably, in an assumed body, was seen by the apostles.

⁴ Giving strength to His human nature, that had become weak and powerless through deadly sorrow.

⁵ "A Catholic." This is the force of the Greek term. The Latin term "prolixius" does not adequately express it.

⁶ Matt. xxvi. 47. Mark xiv. 43. John xviii. 3. G. P. "And." No conjunctive particle is found in seven uncial manuscripts, or in the chief versions.

⁷ Peter. See John xviii. 10.

51. But Jesus answering, said: Suffer ye thus far.¹ And when He had touched his ear, he healed him.²

52. And Jesus said to the chief priests and magistrates³ of the temple, and the ancients that were come unto Him: Are ye come out, as it were against a thief, with swords and clubs?

53. When I was daily with you in the temple, ye did not stretch forth your hands against Me: but this is your hour, and the power of darkness.⁴

54. And seizing Him, they led Him⁵ to the house of the high-priest: But Peter followed afar off.

55. And when they had kindled a fire in the midst of the court,⁶ and were sitting about it, Peter was in the midst of them.

56. But when a certain servant maid saw him sitting at the light, and looked on him intently, she said: This man was also with Him.

57. But he denied Him, saying: Woman, I know Him not.

58. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: Man, I am not.

59. And about the space of one hour afterwards,⁷ another certain man affirmed, saying: Of a truth, this man was also with Him: for he is also a Galilean.

¹ This was not to limit their endurance; but to intimate that even the actual danger did not warrant resistance.

² Christ availed himself of the occasion to exercise His clemency and goodness, whilst He manifested His divine power.

³ P. "captains." Vide Sup. v. 4.

⁴ The time in which the enemy of man is permitted to prevail.

⁵ Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. G. P. "Then took they Him, and led Him, and brought Him." "The words *καὶ εἰσάγαγον αὐτὸν* are not in the Cambridge and two other manuscripts, and some evangelistaries. The Syriac and Saxon interpreters, and therefore probably the author of the old Italic version, have not read them. It is plain they add nothing to the sense."—"I have therefore preferred here the more simple manner of the Vulgate and the Syriac." Campbell.

⁶ Court-yard. Matt. xxvi. 69. Mark xiv. 66. John xviii. 25.

⁷ The interval is marked to show that he deliberately relapsed.

60. And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crowed.

61. And the Lord, turning,¹ looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou wilt deny Me thrice.

62. And Peter, going out, wept bitterly.

63. And the men that held Him,² mocked Him, and struck Him.

64. And they blindfolded Him, and struck His face. And they asked Him, saying: Prophecy³ who it was that struck Thee?

65. And blaspheming, they said many other things against Him.

66. And as soon as it was day,⁴ the ancients⁵ of the people, and the chief priests, and scribes, came together, and they brought Him into their council, saying: If Thou art the Christ, tell us.

67. And He said to them: If I tell you, ye will not believe Me.

68. And if I also question you,⁶ ye will not answer Me, nor let Me go.

69. But⁷ hereafter, the Son of man will be sitting on the right hand of the power of God.⁸

¹ It may be that our Lord came forth from the tribunal, or that Peter entered. Matt. xxvi. 34. Mark xiv. 30. John xiii. 38.

² G. P. "Jesus." Lachmann and Schott use the pronoun, conformably to four uncial manuscripts and several versions.

³ Reveal—declare from supernatural illumination.

⁴ Matt. xxvii. 1. Mark xv. 1. John xviii. 28.

⁵ Literally: "the presbytery of the people;" the national senate, or sanhedrim.

⁶ In argumentation the Hebrews were wont to question their adversaries.

⁷ The corresponding particle *καί* is wanting in the common Greek, but is inserted by Schott on the authority of manuscripts and versions.

⁸ On the right hand of God, who is all powerful. The power of God is identified with the divine majesty manifested and displayed.

70. Then said they all : Art Thou then the Son of God ? Who said : Ye say, that I am.¹

71. And they said : What need have we of any farther testimony ? For we ourselves have heard it from His own mouth.

CHAPTER XXIII.

The continuation of the history of the Passion.

1. And the whole multitude of them² rising up, they led Him to Pilate.

2. And they began to accuse Him, saying : We have found³ this man turning our nation astray,⁴ and forbidding to pay taxes to Cesar,⁵ and saying that He is Christ, the King.

3. And Pilate asked Him, saying : Art Thou the King of the Jews ? But He answering, saith : Thou sayest it.⁶

4. And Pilate said to the chief priests and to the multitudes :⁷ I find no cause⁸ in this man.

5. But they persisted, saying : He stirreth up the people, teaching⁹ throughout all Judea, beginning from Galilee to this place.

6. But Pilate hearing of Galilee, asked if the man were of Galilee.

¹ This was a usual mode of affirming.

² Of the priests, ancients, and scribes. Probably a crowd of others followed.

³ This may be used in a legal or technical meaning for found guilty or convicted ; or it may be the language of denunciation.

⁴ Exciting to sedition. G. P. "the." Five uncial manuscripts and the versions generally have the pronoun.

⁵ Matt. xxii. 21. xxvii. 12. Mark. xii. 17. xv. 3.

⁶ It is a Hebraism equivalent to assent. Matt. xxvii. 11. Mark xv. 2. John xviii. 33.

⁷ Crowds.

⁸ Of death or punishment.

⁹ Dangerous and seditious doctrines.

7. And when he understood that He belonged to the government of Herod, he sent Him away¹ to Herod, who was also himself at Jerusalem in those days.

8. And Herod seeing Jesus, was very glad; for he was wishing for a long time to see Him, because he had heard many things of Him: and he hoped to see some sign² wrought by Him.

9. And he put to Him many questions.³ But He made him no answer.⁴

10. And the chief priests and the scribes stood by, earnestly accusing Him.

11. And Herod, with his guards,⁵ spurned Him, and mocked Him, putting on Him a white⁶ garment, and sent Him back to Pilate.

12. And Herod and Pilate became friends that same day:⁷ for before they were enemies one to another.

13. And Pilate calling together the chief priests and the magistrates, and the people,

14. Said to them: ye have brought before me this man, as one that turneth⁸ the people astray: and behold, having examined Him in your presence, I find no guilt in this man in respect to those things wherein you accuse Him.⁹

¹ He remitted Him for trial.

² Miracle. Our Lord did not gratify his curiosity, "because the cruelty of Herod rendered him unworthy to behold divine works, and the Lord avoided display. St. Ambrose.

³ Lit. "He questioned Him in many words."

⁴ Lit. "He answered him nothing."

⁵ Literally: "his armies." It can only mean the guards surrounding his tribunal.

⁶ Literally: "a shining garment:" but it is specially used of white. Acts x. 30. Apoc. xv. 6. The white robe was one of honor: but Christ was clothed with it in mockery of His pretensions.

⁷ Herod was gained over by the condescension shown by Pilate in remitting the case to his judgment: "In the type of Herod and Pilate, who from enemies became friends through Jesus Christ, the figure of the people of Israel and of the gentiles is presented, since both are to be brought to unity through the passion of Christ." St. Ambrose.

⁸ "Turneth away" from duty.

⁹ John xviii. 38; xix. 4.

15. Nor Herod either: for I sent you to him, and behold nothing worthy of death hath been done by Him.¹

16. I will chastise Him, therefore,² and release Him.

17. Now of necessity³ he was to release to them one⁴ on the festival.

18. But the whole multitude together cried out, saying: Away with this man, and release to us Barabbas,

19. Who had been cast into prison for a certain riot made in the city, and for a murder.

20. And Pilate again spake to them, desiring to release JESUS.

21. But they cried again, saying: Crucify Him, crucify Him.

22. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him: I will chastise Him therefore, and let Him go.

23. But they persisted with loud shouts, demanding that He should be crucified: and their clamors prevailed.⁵

24. And Pilate gave sentence, that their petition should be granted.

25. And he released to them him who for murder and sedition had been cast into prison, for whom they had asked, but Jesus he delivered up to their will.

26. And as they led Him away, they laid hold of one

¹ Hath been discovered in Him. No capital crime has been fixed on Him by judicial sentence. The Greek phrase is difficult to be rendered so as to give a suitable meaning. It may be rendered: "nothing worthy of death hath been done—judicially ascertained—regarding Him:" or "nothing worthy of death hath been done by Him," according to the judgment of Herod.

² This supposed some delinquency, although not of a capital nature.

³ Arising from established usage.

⁴ A prisoner.

⁵ Grew stronger, so as to overpower the governor. G. P. "and of the chief priests." There are no corresponding words in the Sahidic, Memphitic or Saxon versions. The Vatican and another manuscript agree with the Vulgate. Schott suspects that it is an interpolation.

Simon of Cyrene, coming from his field :¹ and they laid the cross on him, to carry after Jesus.²

27. And there followed Him a great multitude of people, and of women³ who⁴ bewailed⁵ and lamented Him.

28. But Jesus turning to them, said: Ye daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

29. For behold the days shall come, wherein they will say: Happy are the barren, and the wombs that have not borne, and the breasts that have not given suck.⁶

30. Then will they begin to say to the mountains: 'fall upon us:' and to the hills: 'Cover us.'

31. For if in the green wood they do these things, what shall be done in the dry?⁷

32. And two others, malefactors, were also led with Him to be put to death.

33. And when they were come to the place which is called Calvary, they crucified Him there: and the robbers,⁸ one on the right hand, and the other on the left.

¹ Or country-seat. Matt. xxvii. 32. Mark xv. 21.

² The exhaustion of our Saviour, in consequence of the sufferings of the preceding night, led them to relieve Him from the burden of the cross, lest He should not reach the place of execution.

³ The number of women is distinguished from the general multitude.

⁴ G. P. "also." This is omitted in six uncial manuscripts, and in several versions. Schott suspects it.

⁵ Literally: "struck themselves;" that is, their breasts.

⁶ Mothers will be wretched on account of the calamities of their children.

⁷ Isai. ii. 19. 21. Osee x. 8. Apoc. vi. 16. Men will desire death to escape the impending evils.

⁸ Christ, in whom there was no guilt, or cause of punishment, is compared to green wood, which is slow to burn: the Jews, who rejected Him, were as dry wood, which is easily set on fire. Their crimes draw down on them great calamities. The number of them who perished on the cross during the siege by the Romans was so great, that place was wanting for the crosses. Joseph. v. 11.

⁹ Malefactors. Matt. xxvii. 33. Mark xv. 22. John xix. 17.

34. And Jesus said: Father, forgive them, for they know not what they are doing. But they dividing His garments, cast lots.¹

35. And the people stood looking on: and the rulers with them mocked² Him, saying: He saved others; let Him save Himself, if He be the Christ, the chosen one³ of God.

36. And the soldiers also mocked Him,⁴ coming to Him, and offering Him vinegar,

37. And saying: If Thou be the King of the Jews, save Thyself.

38. And there was also an inscription written over Him in letters of Greek, and Latin,⁵ and Hebrew: THIS IS THE KING OF THE JEWS.

39. And one of those robbers⁶ who were hanged,⁷ blasphemed Him, saying: If thou be Christ, save Thyself, and us.⁸

40. But the other answering, rebuked him, saying: Dost thou not fear God, seeing thou art under the same condemnation?⁹

41. And we indeed justly, for we receive the due reward¹⁰ of our deeds; but He hath done nothing wrong.¹¹

¹ For the seamless robe.

² According to the force of the term, by a contemptuous turning up of the nose.

³ The chosen—the beloved. It appears to have been a popular designation of the Messiah. "Preferring to die for my salvation, He would not come down from the cross to save his life." St. Ambrose.

⁴ Like children at play, as the term signifies.

⁵ Roman.

⁶ Malefactors.

⁷ On the cross.

⁸ This is styled blasphemy by the evangelist, because it was uttered in a spirit of unbelief: or the term may be used in its original meaning for reviling or insulting.

⁹ The punishment which the thief endured should have awakened in him sentiments of compunction, and of the fear of God.

¹⁰ Punishment.

¹¹ Literally: "Nothing out of place."

42. And he said to Jesus: Lord, remember me when Thou comest into Thy kingdom.¹

43. And Jesus said to him: Verily I say to thee, this day thou shalt be with Me in paradise.²

44. And it was almost the sixth hour:³ and there was darkness all over the earth until the ninth hour.⁴

45. And the sun was darkened;⁵ and the veil of the temple was rent in the middle.

46. And Jesus crying with a loud voice,⁶ said: Father, into Thy Hands I commend My Spirit.⁷ And saying this, He expired.

47. Now the centurion seeing what had passed, glorified God, saying: Indeed, this man was just.

48. And all the multitude of them that were come together to that sight, and saw the things that had passed, returned striking their breasts.⁸

49. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off beholding these things.

50. And behold there was a man named Joseph, who was a councillor,⁹ a good and just man:

¹ This plainly supposes faith in Christ, as the Giver of salvation.

² In beatitude. Paradise is here taken for the place wherein the just reposed. They had not yet entered heaven, but they were happy. "To be with Christ is life: therefore where Christ is, there is life, there is the kingdom. The Lord pardons speedily, because the thief is speedily converted." St. Ambrose.

³ Nearly noon.

⁴ Three o'clock, or mid-time between noon and sunset.

⁵ This darkness could not have been a natural eclipse, since it was the time of the full moon, when it is in opposition with the sun. This is thought by many to be an opaque body surrounded by a luminous atmosphere. The obscuration was supernaturally caused, but in what manner we cannot determine.

⁶ This loud and distinct cry at the moment of death was in striking contrast with the ordinary weakness of the dying.

⁷ The most perfect confidence and submission were expressed in these words. Ps. xix. 6.

⁸ Through compunction, and pity.

⁹ Matt. xxvii. 57. Mark xv. 43. John xix. 38. A member of the public council—a senator.

51. (The same had not consented to their counsel and deeds,) of Arimathea, a city of Judea,¹ who also himself looked for the kingdom of God.

52. This man went to Pilate, and begged the body of Jesus.

53. And taking Him² down, he wrapped Him in a linen cloth, and laid Him in a sepulchre that was hewn in stone, where never before any one had been laid.³

54. And it was the day of preparation, and the sabbath was drawing on.

55. And the women that⁴ were come with Him from Galilee, following after, saw the sepulchre, and how His body was laid.

56. And returning, they prepared spices and ointments:⁵ and they rested on the sabbath, according to the commandment.

CHAPTER XXIV.

The resurrection of Christ, and His manifestation.

1. And on the first day of the week⁶ very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.⁷

2. And they found the stone rolled away from the sepulchre.

¹ G. P. "of the Jews."

² "It." The Vulgate interpreter has changed the gender, and referred it to our Lord.

³ For the sabbath.

⁴ G. P. "also." Schott cancels it on the authority of seven uncial manuscripts, and of the versions.

⁵ Intending to embalm the body after the sabbath rest.

⁶ Matt. xxviii. 1. Mark xvi. 2. John xx. 1.

⁷ G. P. "and certain others with them." The corresponding Greek words are wanting in the Vatican, Parisian, and another uncial manuscript. The Coptic, Saxon, and Ethiopic versions do not render them.

3. And going in, they found not the body of the Lord Jesus.

4. And it came to pass, as they were perplexed¹ in mind at this, behold two men stood by them in shining garments.

5. And as they were afraid, and bowed down their face² towards the ground,³ they said to them: Why seek ye the living among the dead?

6. He is not here, but He is risen. Remember how He spake to you, when He was yet in Galilee,

7. Saying: The Son of man⁴ must be delivered into the hands of sinners, and be crucified, and rise again on the third day.

8. And they remembered His words.

9. And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10. And it was Mary Magdalen, and Joanna, and Mary the mother of James, and the others that were with them, who told these things to the apostles.⁵

11. And these words seemed to them as idle tales:⁶ and they did not believe them.

12. But Peter rising up ran to the sepulchre; and stooping down he saw the linen clothes lying by themselves, and he returned, wondering in himself at what had happened.

13. And behold, two of them⁷ went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

¹ The Greek term signifies doubt and hesitation.

² G. P. "faces." Schott thinks that this reading arose from an attempt to correct what appeared an error. He adopts the Vulgate reading.

³ Through awe they looked downwards.

⁴ Matt. xvi. 21; xvii. 21. Mark viii. 31; ix. 30. Supra ix. 22.

⁵ Mary Magdalen had left the tomb before the angels appeared: but she is put at the head of the pious women, as she reported to Peter the absence of the body from the tomb, and the other women subsequently reported the vision of angels.

⁶ As things imagined.

⁷ Mark xvi. 12.

14. And they talked together of all these things which had happened.

15. And it came to pass that whilst they talked and reasoned with themselves, Jesus Himself also drawing near went with them.

16. But their eyes were holden¹ that they should not know Him.

17. And He said to them: What are these discourses that ye hold one with another as ye walk, and are sad?

18. And the one whose name was Cleophas, answering, said to Him: Art Thou alone a stranger² in Jerusalem, and hast Thou not known the things that have been done there in these days?

19. To whom He said; What things? And they said: Concerning Jesus of Nazareth, who was a prophet,³ mighty in work and word before God and all the people:

20. And how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him?

21. But we hoped⁴ that it was He that would have redeemed Israel; and now besides all this, to-day is the third day since these things happened.

22. Yea, and certain women also of our company amazed⁵ us, who before it was light were at the sepulchre,

23. And not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive.

¹ By a supernatural influence. They saw Him, but as His appearance was not natural, they did not recognise Him.

² They necessarily supposed Him to be an entire stranger in Jerusalem, and still wondered at His apparent ignorance of the late events.

³ This language does not manifest faith in His divinity. It may be that they spoke according to the common persuasion, not venturing to communicate to a stranger their belief.

⁴ It is not probable that they had lost this hope, although the recent events had thrown them into a sad state of perplexity.

⁵ The Greek term signifies to be out of oneself, to experience transports and ecstasy. It is here taken in a transitive sense. The apostles did not at all expect the resurrection, not having understood the predictions which Christ had uttered.

24. And some of our people went to the sepulchre, and found it so as the women had said: but Him they found not.¹

25. Then He said to them: O ye foolish² and slow of heart to believe in all things which the prophets have spoken:³

26. Was it not necessary that the Christ should suffer these things, and so enter into His glory?

27. And beginning from Moses,⁴ through all the prophets, He expounded to them in all the Scriptures the things concerning Him.

28. And they drew nigh to the town whither they were going: and He made as if He were going farther.⁵

29. But they constrained Him,⁶ saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them.

30. And it came to pass, whilst He was at table with them, He took bread, and blessed, and brake, and gave to them.⁷

31. And their eyes were opened,⁸ and they knew Him:⁹ and He vanished from their sight.

32. And they said one to the other: Was not our heart burning within us,¹⁰ whilst He spake in the way, and opened to us the Scriptures?

¹ Literally: "They did not see."

² P. "*O foule*." Both versions are rather harsh. The Greek term *ἄσους* may be rendered as by a Catholic, "dull of understanding." The two terms of the text nearly correspond in signification.

³ According to the divine counsels.

⁴ Literally: "and from all."

⁵ This was not feigning. His manner was that of one going further, as a traveller who takes leave of his company, when they have reached their destination.

⁶ By kind importunity.

⁷ Many think that He consecrated the eucharist on this occasion.

⁸ Their eyes had not been shut; but by supernatural agency their clear vision and recognition of Christ had been impeded.

⁹ Probably from the manner of consecrating the eucharist.

¹⁰ Glowing with divine fervor.

33. And rising up the same hour they went back to Jerusalem: and found the eleven, and those that were with them, gathered together,

34. Saying: The Lord is certainly risen, and He hath appeared to Simon.¹

35. And they told what things occurred in the way: and how they knew Him in the breaking of bread.

36. Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you:² it is I, fear not.

37. But they being troubled and affrighted, supposed that they saw a spirit.

38. And He said to them: Why are ye troubled, and why do thoughts arise in your hearts?

39. See My hands and feet, that it is I myself; handle and see: for a spirit hath not flesh and bones, as ye see that I have.³

40. And when He had said this, He showed them His hands and feet.

41. But while they yet believed not,⁴ and wondered for joy, He said: Have ye here any thing to eat?

42. And they offered Him a piece of a broiled fish, and a honey-comb.

43. And when He had eaten in their presence, taking the remains, He gave to them.⁵

¹ St. Mark states that when the two disciples returning related to the rest the occurrences of their journey, these did not believe them: xvi. 13; yet it appears from St. Luke that the eleven were convinced by the narrative of Simon. To reconcile the two statements, it is sufficient to refer the disbelief to some of the company.

² The following words are wanting in the common Greek, but are found in two Greek manuscripts. "Both the Syriac, the Coptic, the Saxon, and the Armenian versions are conformable to this reading." Campbell.

³ By the evidence of the senses Christ sought to convince the apostles of the reality of His corporal resurrection.

⁴ Fully and deliberately, being, as it were, out of themselves through excess of joy, so that they could not fully realize the happiness which they felt.

⁵ The common Greek, and P. V., have not the last words, concerning

44. And He said to them: These are the words which I spake to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses,¹ and in the prophets,² and in the psalms,³ concerning Me.

45. Then He opened their minds,⁴ that they might understand the Scriptures.

46. And He said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day:

47. And that penance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And I send the promise of My Father⁵ upon you. But stay ye in the city,⁶ till ye be endued with power from on high.

50. And He led them out as far as Bethania:⁷ and lifting up His hands, He blessed them.

51. And it came to pass, whilst He blessed them, He departed from them, and He was carried up to heaven.

52. And they adoring⁸ went back into Jerusalem with great joy:

53. And they were always in the temple, praising and blessing God. Amen.⁹

"the remains;" but the Coptic and Saxon versions, and three Greek manuscripts, agree with the Vulgate.

¹ The Pentateuch was so called.

² The historical books were included under this head.

³ Books of a sententious character, such as the Proverbs, were embraced under the title of Psalms.

⁴ He gave them supernatural light.

⁵ The Holy Spirit, whom the Father had promised by the prophets: and whom Christ promised to send from the Father.

⁶ G. P. "Of Jerusalem." This addition is wanting in three noted manuscripts, as also in the Saxon version. Griesbach and Schott reject it.

⁷ To mount Olivet. This was at the end of forty days.

⁸ The Greek adds *ἐκπρόσωπον*, Him.

⁹ This last word is rejected by Griesbach and Schott. It is not found in three uncial manuscripts, nor in the versions generally.

HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO JOHN.

St. John, the apostle and evangelist, was the son of Zebedee and Salome, and brother of James the Greater. He was born at Bethsaida in Galilee, and was a fisherman. He was called to the apostleship at an early age, and is celebrated by the Fathers as having preserved his virginity.¹ Having gone to Rome under the empire of Domitian, he was cast into a caldron of boiling oil, by order of the tyrant, whence he came forth unhurt.² He was subsequently banished to the isle of Patmos in the Archipelago, where he wrote the Apocalypse. His death took place at Ephesus, at a very advanced age.

This gospel is more generally believed to have been written after his return from Patmos, about the year 98, in the first year of the emperor Trajan, the sixty-fifth after the ascension of our Lord, when the apostle was about eighty-five years of age. Clement of Alexandria³ and others inform us that it was written, at the earnest solicitation of the bishops and faithful, to oppose the errors of Cerinthus and Ebion, who denied the divinity of Christ. It was intended chiefly for converts from Paganism; wherefore the Jewish feasts and customs are explained in it. The predictions of our Lord concerning the destruction of Jerusalem are omitted, because the city had already been destroyed. The first seventeen chapters, for the most part, contain matter not found in the other gospels. The other chapters likewise contain many particulars not recorded by the other evangelists.

The original text, in the Greek language, was preserved at Ephesus, in the fourth century. It was translated into Syriac at an early period.

¹ Epiphan. hæc. xxxviii. Ambros. de symb. c. xxx. Chrys. de Virg. c. lxxxii. Paulin. ep. iv.

² Tertull. de præscr.

³ Apud Euseb. l. iv. c. xiv. hist. eccl.

CHAPTER I.

The Divinity and Incarnation of Christ. John bears witness to Him. He begins to call His disciples.

1. In the beginning¹ was the Word,² and the Word was with God,³ and the Word was God.⁴

2. This was in the beginning with God.⁵

3. All things were made through Him:⁶ and without Him was made nothing that was made.⁷

¹ Before all things from eternity. With Moses the beginning is connected with the creation, and consequently limited. John says nothing to restrict its meaning.

² Some moderns have fancied that the evangelist borrowed his ideas about "the Word" from Philo the Jew, or from Plato: but it is easy to show the wide difference between his teaching and theirs. He was utterly unacquainted with the writings of the Pagan philosopher; and if he had heard any thing of his lucubrations, he left nothing which could confirm or favor them. The doctrine as well as the style of John savors nothing of Grecian discipline. He may have had in view what is written in the sacred books concerning Wisdom. The term "Word" may have been appropriated to the Son, because He is for us the revealed wisdom of the Father.

³ In intimate union. "Since the evangelist declares that the Word was with God, he manifestly shows that there is one Son, who subsists in Himself, and one God the Father, with whom the Word is." St. Cyril. Alex.

⁴ The identity of the Word with God is here affirmed: yet a personal distinction has been already declared. The Word was with God the Father, and was God, equally as the Father, although personally distinct.

⁵ Repetitions enforcing what was already said are familiar to this evangelist.

⁶ The Greek *μετὰ* commonly means through. The Father may be said to create through the Word, who, being the same God, does whatever the Father does, by an inseparable operation of the divine nature. The sacred writers often use the Greek term to express the agent, or author, as 1 Cor. i. 3. "God is faithful, *by (διὰ) whom ye were called.*"

⁷ Not even a single created thing exists without the concurrent action of the Son: "Since then the evangelist declares that creatures were made by Him, he plainly teaches that He is different from created nature, and

4. In Him was life,¹ and the life was the light of men :²

5. And the light shineth in darkness,³ and the darkness did not receive it.⁴

6. There was a man sent from God,⁵ whose name was John.

7. This man came for a witness, to bear witness of the light, that all men might believe through him.

8. He was not the light, but he was to bear witness to the light.

9. There was the true light, which enlighteneth every man that cometh into this world.⁶

10. He was in the world, and the world was made through Him, and the world⁷ knew Him not.

that by His ineffable power all things were produced from nothing." St. Cyril. Alex. "From the angel to the worm," says St. Augustin.

¹ The Word was the source of life.

² The principle of life which emanates from the Son, spreads light over mankind, gives animation to inert matter. Supernatural truth—the light and life of the soul—comes likewise from the Divine Word.

³ The divine truth shines forth amidst the darkness of human errors. "Perhaps foolish hearts cannot yet receive this light, because they are prevented by their sins from seeing the light. Let them not imagine that the light is wanting, because they cannot see it, for they are darkness by reason of their sins." St. Aug.

⁴ The darkness of mankind was such that they generally obstructed and shut out the light, instead of receiving it with submission and thankfulness. "Comprehenderunt" in the Vulgate, and *κατέλαβον* in the text, mean that the darkness did not admit the light. "The darkness knew not the Son of God." St. Cyril. Alex. "As a blind man standing before the sun is without his light, although the sun shine on him : so every foolish, iniquitous, impious man is blind of heart." St. Augustin.

⁵ Divinely called. Matt. iii. 1. Mark i. 24.

⁶ Infra iii. 19. Every human being receives light ; having reason, which is an emanation of the Word. Grace also is mercifully dispensed to all, although in different degrees, according to the mysterious counsels of God. "The Son of God," says St. Cyril, "as Creator, enlightens, for He is the true light ; and the creature shines by the participation of His light, and is called light, through the grace of God, who glorifies him beyond the exigencies of his nature."

⁷ The inhabitants of the world did not recognise the Word, although He concurred with the Father to their creation. Heb. xi. 3.

11. He came to His own,¹ and His own² received Him not.

12. But as many as received Him,³ He gave to them power to be⁴ children of God, to those who believe in⁵ His name,

13. Who are born, not of blood,⁶ nor of the will of the flesh,⁷ nor of the will of man,⁸ but of God.

14. And the Word became flesh,⁹ and dwelt¹⁰ among us :

¹ To His own possessions. Israel was called the peculiar inheritance and people of God.

² Those of His household did not receive Him. The Word is compared to the owner of a house, who on returning home is refused admittance by His servants, or children. "Who are His own?" asks St. Augustin, "the men whom He created . . . the Jews, whom He preferred to all nations."

³ By faith acknowledging Him as their Lord.

⁴ He gave them the privilege of being sons of God. This marks their adoption as altogether different from His own sonship.

⁵ Τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. P. "to them that believe on His name." "To believe on" is a form of speech introduced in the sixteenth century to promote the new opinions in regard to justifying faith. The ancient Latin interpreter used generally the preposition *in* with the ablative case, although the accusative is in the text, because the Hebrew writers in the Greek language often use the prepositions with great latitude, as in their vernacular tongue. See *infra* v. 18. The force of the phrase is to believe His doctrine and follow Him as Teacher and Lord. "What is it to believe in Him?" asks St. Augustin: "It is to love with faith, with faith to go to Him, and to be incorporated with His members. This is the faith which God requires of us; and He does not find what He requires, unless He gives what He may find." St. Augustin in c. vii. Joan. tract. xxix. 6.

⁶ It is plural in the text, conformably to the Hebrew idiom. The meaning is, that the birth in question was not in conformity with natural laws.

⁷ This may be another form of stating the same thing; or it may have reference to inordinate concupiscence.

⁸ Nor by mere human adoption.

⁹ The term: Flesh, by the figure synecdoche, is taken for the human nature, as in Luke iii. 6: "All flesh shall see the salvation of God." The Word became man, having assumed our nature to a union with His Divine Person. Matt. i. 16. Luke ii. 7.

¹⁰ As in a tent. His humanity concealed the glory of the Godhead. "He dwelt in the flesh, and used as His own the temple which He assumed from the Holy Virgin." St. Cyril. Alex.

(and we saw His glory,¹ the glory as² of the only-begotten³ of the Father) full⁴ of grace and truth.

15. John beareth witness of Him, and crieth out, saying: This was He of whom I said: He that shall come after me, is made before me;⁵ because He was before me.

16. And of His fulness we all have received, and grace for grace.⁶

17. For the law was given by Moses, grace⁷ and truth⁸ came through Jesus Christ.

18. No man saw God at any time:⁹ the only-begotten

¹ As piercing through the veil of His human nature.

² This particle does not necessarily qualify the title which follows.

³ This title entirely distinguishes the Word from the adopted sons of God. It is specially given by St. John.

⁴ This is in the nominative case in apposition with "the Word," as appears from the Greek. Christ is the overflowing fountain of grace, and the infallible Teacher of all truth.

⁵ I have restored the Rhemish translation, because it is literal, and leaves undetermined the meaning, which is disputed. "A Catholic" maintains that it should be rendered "existed before Me," and that the two members of the sentence are of similar import; repetitions being frequent in this evangelist. The following words he considers to be a confirmation of the previous enunciation. The modern edition is conformable to the Protestant version: "is preferred before me." St. Augustin explains the text in this sense.

⁶ In consideration of His merits we obtained grace. 1 Tim. vi. 17. Grace upon grace is bestowed on us. Faith is given in the first place, and other graces follow, through which we are enabled to do works, to which eternal life is promised: "In giving the reward of immortality afterwards, God crowns His own gifts, not thy merits . . . God crowns in us the gifts of His mercy: provided we walk with perseverance in the grace which we have first received." St. Augustin.

⁷ Abundant grace came to mankind through Christ. Those who lived under the law could be saved only through His merits. The grace which was bestowed on them did not belong to the law, which was a mere external rule of action, prescribing what was to be done, without giving the necessary aid for its performance.

⁸ The counsel of God for the salvation of men was manifested by Christ. The ancients were instructed in the primary truths of revelation; but the fulness of truth was declared by Him.

⁹ In the divine essence. 1 Tim. vi. 16. 1 John iv. 12. God manifested Himself by His angels, who appeared in assumed forms.

Son, who is in the bosom of the Father,¹ He hath declared.²

19. And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?³

20. And he confessed and did not deny; and he confessed: 'I am not the CHRIST.

21. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet?⁵ And he answered: No.⁶

22. They said therefore to him: Who art thou, that we may give an answer to those who sent us? what sayest thou of thyself?

23. He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord; as said the prophet Isaiah.⁷

24. And they that were sent were of the Pharisees.

25. And they asked him, and said to him: Why then dost thou baptize,⁸ if thou be not Christ, nor Elias, nor the prophet?

¹ This is another mode of expressing the substantial union of the Son with the Father.

² The pronoun is wanting in the text. The Son made known the Father, and disclosed His counsel.

³ The fame of his extraordinary sanctity led them to suspect that he might be the Messiah.

⁴ Repetitions are familiar to this evangelist. They have, however, special force in this instance, and render the observation very emphatic.

⁵ The Jews expected a prophet, eminently so called, besides Elias. Christ was so designated by Moses. Deut. xviii. 18.

⁶ John denied that he was "the prophet," since this properly was Christ. He was, however, a prophet, and greater than a prophet—greater than any who had before appeared among men—being privileged to know and point out Christ, whose immediate coming he had predicted.

⁷ Like a herald going before a king. Isai. xl. 3. Matt. iii. 3. Mark i. 3. Luke iii. 4.

⁸ Baptism was a rite of purification, which, when not performed in obedience to some legal prescription, or established usage, such as when Pagans were made proselytes of justice, could not be undertaken without a divine warrant. The Pharisees ask why John baptized, whilst he disclaimed Messiahship and the prophetic office.

26. John answered them, saying: I baptize with water;¹ but there hath stood in the midst of you, one whom ye know not.

27. The same is He that shall come after me, who was made before me:² the latchet of whose shoe I am not worthy to loose.³

28. These things were done in Bethania,⁴ beyond the Jordan,⁵ where John was baptizing.

29. The next day⁶ John saw Jesus coming to him, and he saith: Behold the Lamb of God,⁷ behold Him who taketh away the sin⁸ of the world.

30. This is He of whom I said: there cometh after me a man who is made before me:⁹ because He was before me.

31. And I knew Him not;¹⁰ but that He may be made

¹ As if he said: My baptism is a mere emblematic rite. Matt. iii. 11.

² The Rhemish version: "that is made before me." The modern edition agrees with the Protestant: "is preferred before me." The words are rejected by Griesbach. See Mark i. 7. Luke iii. 16. Acts i. 5; xi. 16; xix. 4.

³ This was a menial office. The Baptist acknowledged himself unworthy to perform the lowest office for Christ.

⁴ G. P. "Bethabara," which is rejected by Griesbach and Schott. "Dr. Campbell, with reason, prefers the reading *Βηθανία*, which is found in manuscripts both in number and in value, more than a counterpoise to those which contain the common reading. Add to these the Vulgate, Saxon, and both the Syriac versions, together with Nonnus' Greek paraphrase of this gospel, which is entitled to be put on the footing of an ancient translation. Also several ancient authors, and some of the best editions, so read." Bloomfield.

⁵ It is different from Bethany, where Lazarus and his sisters lived. It signifies a house near a ferry.

⁶ At a time subsequent to the baptism of Christ. It cannot be rigorously understood. *Ἐν ἑαύριον*, "on the morrow," is a familiar phrase of St. John for an indefinite time, v. 35, 44.

⁷ The innocent and unresisting victim to be offered to God. There is an allusion to the Paschal-lamb, whose blood was sprinkled on the door-posts.

⁸ The iniquity.

⁹ "Who was before me."

¹⁰ John having been in the desert from an early age, did not know Jesus, although he may have been familiar with Him in his early years. He baptized with a view to prepare the nation for His coming, and in

manifest in Israel, therefore am I come, baptizing with water.

32. And John bare witness, saying: I saw the Spirit¹ coming down from heaven as a dove, and He remained upon Him,

33. And I knew Him not: but He who sent me to baptize with water,² He said to me:³ He upon whom thou shalt see the Spirit descending and remaining on Him, He it is that baptizeth with the Holy Ghost.⁴

34. And I saw, and I bare witness, that this is the Son of God.

35. The next day again John stood, and two of his disciples.

36. And beholding Jesus walking, he saith: Behold the Lamb of God.

37. And the two disciples heard him speak, and they followed Jesus.

38. And⁵ Jesus turning, and seeing them following Him, saith to them: What seek ye? But they said to Him: Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?

39. He saith to them: Come and see. They came and saw where He abode, and they staid with Him that day: now⁶ it was about the tenth hour.⁷

40. And Andrew, the brother of Simon Peter, was one of the two who had heard from John, and followed Him.

41. He findeth first his brother Simon, and saith to him:

the confidence that Jesus would be made manifest, on presenting Himself for baptism.

¹ Matt. iii. 16. Mark i. 10. Luke iii. 22.

² The pronoun is repeated in the text.

³ By revelation.

⁴ This was the certain sign by which John was to be assured of the person of Jesus. However, on His approach for baptism, he felt impressed with His appearance, and addressed Him as His superior and Lord.

⁵ G. 86. P. "Then."

⁶ G. 86. P. "for."

⁷ About four o'clock p. m.

We have found the MESSIAH, which is, being interpreted, the CHRIST.¹

42. And he brought him to JESUS. And JESUS looking upon him, said : Thou art Simon, the son of Jona : thou shalt be called Cephas, which is, being interpreted, Peter.²

43. On the following day He³ would go forth into Galilee, and He findeth Philip. And JESUS saith to him : Follow Me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael,⁴ and saith to him : We have found Him of whom Moses in the law⁵ and the prophets⁶ wrote, JESUS the son of Joseph of Nazareth.⁷

46. And Nathanael said to him : Can any good come from Nazareth ?⁸ Philip saith to him : Come and see.⁹

47. JESUS saw Nathanael coming to Him, and He saith of him : Behold an Israelite indeed,¹⁰ in whom there is no guile.

48. Nathanael saith to Him : Whence knowest Thou me ? JESUS answered, and said to him : Before Philip called thee, when thou wast under the fig-tree,¹¹ I saw thee.

¹ The Greek name by which the gentile converts knew Him.

² The name by which he was generally known.

³ G. P. "Jesus." Schott considers it a gloss.

⁴ It appears that this occurred after Philip had followed Jesus, and remained with Him some time, so as to be convinced that He was the Christ.

⁵ Gen. xlix. 10 ; Deut. x. 18.

⁶ Isai. xl. 10 ; xlv. 8. Jer. xxiii. 5. Ezech. xxxiv. 23 ; xxxvii. 24. Dan. ix. 24, 25.

⁷ Philip was not yet instructed in His supernatural conception.

⁸ As a small village, it was thought incapable of producing a distinguished personage.

⁹ Philip invites Nathanael to test the fact by experience.

¹⁰ A true heir of the promises : an upright undissembling man.

¹¹ Probably in prayer, or meditation. From the praise given to Nathanael, we must presume that he was piously occupied, and that there was no earthly witness present.

49. Nathanael answered Him, and said: Rabbi, Thou art the Son of God: Thou art the King of Israel.¹

50. Jesus answered, and said to him: Because I said to thee, I saw thee under the fig-tree, thou believest; greater than these things shalt thou see.

51. And He saith to him: Verily, verily,² I say to you,³ ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.⁴

CHAPTER II.

Christ changes water into wine: He casts the sellers out of the temple.

1. And the third day⁵ there was a wedding in Cana of Galilee:⁶ and the mother of Jesus was there.⁷

2. And Jesus also was invited, and His disciples, to the wedding.

3. And the wine failing,⁸ the mother of Jesus saith to Him: They have no wine.⁹

¹ This knowledge, which was manifestly supernatural, convinced Philip that Jesus was the Messiah.

² The repetition of Amen is peculiar to this evangelist.

³ G. P. "hereafter." The corresponding words are wanting in the Vatican and another uncial manuscript, and in the Memphitic, Æthiopic and Armenian versions.

⁴ We cannot doubt that this was verified.

⁵ From His departure for Galilee.

⁶ There was another Cana, not far from Julias.

⁷ Probably as a relative of the parties, and manager for them. She is not stated to have been invited.

⁸ As the Jewish weddings lasted seven or eight days, the wine may have failed after several days.

⁹ This was intended as an appeal to Him in behalf of the married couple, who would be mortified if their guests were not furnished with wine. She knew His power, and judged it not unworthy of His good-

4. And Jesus saith to her : Woman,¹ what hast thou to do with Me ?² My hour is not yet come.³

5. His mother saith to the waiters : Whatsoever He shall say to you, do ye.⁴

6. Now there were set there six stone pitchers, accord-

ness to come to their relief. "His mother," says St. Cyril of Alexandria, "knowing that all things were possible to Him, exhorts Him to exercise His usual goodness and compassion."

¹ "This word was a form of address which implied nothing of disrespect, and was employed by our Lord on the most affecting of all occasions, and when He especially evinced His exquisite sympathy and tender regard for this very parent. This being the case, it is scarcely necessary to advert to the classical authorities which have been produced from Homer to Dio Cassius in proof of the above position." Bloomfield.

² I have adopted the Protestant translation, for the sake of uniformity in the various places in which the phrase occurs, although the meaning is manifestly modified by the circumstances. Here it can only be : why dost thou ask this of Me ? "The mother," says St. Augustin, "demanded a miracle : hut He in divine operations does not recognise maternal authority, and says as it were : Thou didst not bring forth My wonder-working power : thou art not the mother of My divinity." Titmann, a Protestant interpreter, considers the phrase as equivalent to : "Leave that to My care, good mother." "It is not," he observes, "the language of reproof, or refusal, but rather of consolation and promise." Hall, altered by Glassey, says : "He, whose mildness and condescension never dismissed a suppliant ungratified, would not frown on her who bare Him. He who had commanded us to honor and revere our parents, would not Himself treat His mother with disdain."

³ The time for the public manifestation of His divinity, according to the general decree of His Father, had not arrived : yet He anticipates, in condescension to her. "He clearly shows," says St. Cyril of Alexandria, "how much parents should be honored, by proceeding at once to the performance of the miracle, for His mother's sake, which otherwise He would have deferred." The Protestant Archbishop Newcome observes : "When our Lord had given this gentle rebuke, with the authority of a prophet sent from God, and with a design to prevent similar interference in future, he snffered her request to sway with Him ; and seems to have made the first display of His glorious power partly in deference to her."

⁴ She understood Him to consent. "The mother," observes St. Cyril, "well knew that great authority and dignity were given her by the Lord ; and having persuaded her Son in a becoming way, she prepares the attendants, and exhorts them to do all things which He shall order them."

ing to the manner of the purification of the Jews,¹ containing two or three measures apiece.²

7. Jesus saith to them: Fill the pitchers with water. And they filled them up to the brim.

8. And Jesus saith to them: Draw out now, and carry to the master of the feast.³ And they carried it.

9. And when the master of the feast had tasted the water made wine,⁴ and knew not whence it was, but the waiters knew who had drawn the water, the master of the feast calleth the bridegroom,

10. And saith to him: Every man at first setteth forth good wine, and when men have well drunk,⁵ then that which is inferior: but thou hast kept the good wine until now.

11. This beginning of miracles⁶ did Jesus in Cana of Galilee, and manifested His glory,⁷ and His disciples believed in Him.⁸

12. After this He went down to Capharnaum, He and His mother, and His brethren,⁹ and His disciples: and they remained there not many days.

¹ For the purpose of making legal purifications, by washing their hands and feet, as was customary. This evangelist speaks of Jewish usages and of the Jews themselves as one writing for gentile converts.

² The quantity is not ascertained; but it is clear that it was great. As the nuptial feast lasted many days, and the concourse of guests was great, much wine was drunk. Our Lord by this miracle showed that He did not condemn convivial enjoyment. Excessive indulgence is unjustifiable, and self-denial is commendable: but no one is to be censured for a moderate use of exhilarating drink.

³ Who presided as chairman.

⁴ Christ by His power changed the water into wine.

⁵ The term is used for free drinking, but does not necessarily imply intoxication.

⁶ The first miracle that was publicly performed by Him. We know not whether He performed any privately.

⁷ His divine power.

⁸ As one endowed with miraculous power—nay, very God.

⁹ "Whence had our Lord brethren?" asks St. Augustin. "Did Mary bring forth other children? Far away this thought: for with her the dignity of virgins took its rise . . . Read the scripture, and you will find

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And He found in the temple¹ those that sold oxen² and sheep, and doves, and the money changers on their seats.³

15. And when He has made as it were⁴ a whip of small cords,⁵ He drove them all out of the temple, the sheep also and the oxen ; and the money of the changers He poured out, and He overthrew the tables.⁶

16. And to those that sold doves He said : Take these things hence ; and make not the house of My Father a house of traffic.

17. And His disciples remembered that it was written : "The zeal of Thy house hath eaten Me up."

18. The Jews therefore answered, and said to Him : What sign dost Thou show to us, seeing Thou doest these things ?

19. Jesus answered and said to them : Destroy this temple,⁷ and in three days I will raise it up.

20. The Jews then said : Six and forty years was this temple in building,⁸ and wilt Thou raise it up in three days ?

that the uncle and sister's son are called brothers ; and having this usage present to your mind, you will perceive that all the relations of Mary are styled brothers of Christ."

¹ The court was considered part of the temple.

² Cattle.

³ Literally : "sitting."

⁴ This particle is not in the text.

⁵ It does not appear that He struck them.

⁶ This was an act of zeal, which the parties dared not resist, being awed by His presence and manner.

⁷ Ps. lxxviii. 10.

⁸ Matt. xxvi. 61 ; xxvii. 40. Mark xiv. 58 ; xv. 29.

⁹ This is supposed by some to have been the time occupied in the repairing, or rebuilding of it, under Herod the Great, which commenced in the eighteenth year of his reign, and was continued after his death ; but others consider it an exaggerated statement of the time spent in rebuilding the temple under Zorobabel.

21. But He spake of the temple of His body.

22. When, therefore, He was risen again from the dead, His disciples remembered that He had said this,¹ and they believed the scripture,² and the word that Jesus had said.

23. Now when He was at Jerusalem at the passover, upon the festival day, many believed in His name, seeing His signs which He did.

24. But JESUS did not trust Himself to them,³ for He knew all men,

25. And because He needed not that any should give testimony of man: for He Himself knew what was in man.⁴

CHAPTER III.

The discourse of Christ with Nicodemus. The testimony of John.

1. And there was a man of the Pharisees named Nicodemus, a ruler⁵ of the Jews.

2. This man came to Jesus by night,⁶ and said to Him: Rabbi,⁷ we know that Thou art come a teacher from God: for no man can do these signs which Thou doest, unless God be with him.

3. JESUS answered, and said to him: Verily, verily, I say

¹ Ps. iii. 6; lvi. 9.

² G. P. "unto them." The pronoun is cancelled by Griesbach and Schott on the authority of many manuscripts and versions.

³ To the unbelieving Jews, or even to believers, who might yield to temptation.

⁴ He knew the secret dispositions of the heart.

⁵ President of a synagogue, or member of the Sanhedrim. A Senator.

⁶ To avoid observation, as odium was incurred by professing attachment to Christ. The eminence of his position rendered him the more cautious.

⁷ This title—Master, or Doctor—was given by him under a conviction that He was eminently such—a teacher sent by God.

to thee, unless a man be born again,¹ he cannot see² the kingdom of God.

4. Nicodemus saith to Him: How can a man be born when he is old? Can he enter a second time into the womb of his mother, and be born again?³

5. Jesus answered: Verily, verily, I say to thee, unless a man be born again⁴ of water and the Holy Ghost,⁵ he cannot enter into the kingdom of God.⁶

6. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.⁷

7. Wonder not that I said to thee, ye must be born again.

8. The Spirit⁸ breatheth where He willeth; and thou

¹ Literally: "from above:" but it is here taken for "again," as appears from the observation of Nicodemus. See also Gal. iv. 9. St. Cyril Alex. observes: "our Lord called the regeneration which takes place through the Holy Ghost, a birth from above."

² Without supernatural light, man could not know the kingdom which Christ came to establish—so different from earthly empires.

³ This adverb is wanting in the text.

⁴ The adverb is omitted.

⁵ The means of the second birth are pointed out, water as the instrument, and the Holy Ghost as the efficient cause. The birth sometimes takes place through the Holy Ghost without the water, the desire being accepted for the deed. The text has: "Spirit," without the epithet "holy." St. Cyril read in like manner, who, nevertheless, observes: "the spirit of man is sanctified by the Holy Ghost: the body is sanctified by the water."—"By the operation of the Holy Ghost the waters are endowed with divine virtue, by which they cleanse the body of the baptized person."

⁶ Without the new birth, no one can be a member of the Church, which is the kingdom of God on earth. Without this membership, no one can enter the kingdom of heaven.

⁷ Man, as an animal being, is born by natural generation: his supernatural life must be derived from divine influence.

⁸ Many, with St. Cyril of Alexandria, refer this to the wind, which bloweth in any direction, and its sound is heard, although it is impossible to determine its cause, or what may change its direction. So is the new birth a divine operation, which cannot be fully explained. "As from a kind of image, from the likeness of that which falls under the senses, we learn things that fall not under the senses." St. Cyril Alex. It is to be observed, however, that the spirit in the preceding verses does

hearest His voice, but thou knowest not whence He cometh, and whither He goeth: so is every one that is born of the Spirit.

9. Nicodemus answered, and said to Him: How can these things be done?

10. Jesus answered, and said to him: Thou art the master in Israel,¹ and knowest thou not these things?

11. Verily, verily, I say to thee, that we² speak what we know,³ and we testify what we have seen, and ye receive not our testimony.

12. If I have spoken to you earthly things, and ye believe not: how will ye believe, if I shall speak to you heavenly things?⁴

13. And no man hath ascended into heaven,⁵ but He

not denote the wind, but the divine Spirit, Author of the new life, and that the wind cannot be strictly said to blow where it willeth. It is more consistent with the context to understand this passage of the same Spirit, who breathes life into the soul according to His good pleasure; and whose secret operations we feel, whose whisperings to conscience we hear, without knowing their divine source, or perceiving their tendency. Every one who is born anew, is secretly and invisibly regenerated in this way.

¹ The article may not be emphatic: although there is no improbability in the supposition that Nicodemus was eminent as a teacher.

² The use of the plural number is here remarkable. It may imply a reference to facts to which Jesus and His followers bore testimony, as well known to them: but it may have a deeper reference to the three who give testimony in heaven and on earth.* "Since the Father and the Holy Ghost were in Him," observes St. Cyril of Alexandria, "He used the plural number, speaking of those who bore witness, so that in a manner, according to the law, every thing was established by two or three witnesses."

³ "He testifies that He knows with certainty what He says, and by His authority He precludes all opposition." St. Cyril.

⁴ The spiritual birth of which Christ had already spoken to Nicodemus, was to be accomplished on earth, and bore an analogy to the natural birth: the divine mysteries which were still to be revealed, were far more difficult of comprehension.

⁵ No mortal could testify concerning heaven of his own knowledge, because no one had been there.

that descended from heaven,¹ the Son of man who is in heaven.²

14. And as Moses lifted up the serpent in the desert,³ so must the Son of man be lifted up:⁴

15. That whosoever believeth in Him,⁵ may not perish, but may have life everlasting.

16. For God so loved the world, as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting.

17. For God sent not His Son into the world to judge⁶ the world; but that the world may be saved through Him.⁷

18. He that believeth in Him, is not judged:⁸ but he that doth not believe, is already judged:⁹ because he believeth not in the name of the only begotten Son of God.

19. And this is the judgment:¹⁰ because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

¹ Christ is said to have descended from heaven, because the Eternal Word assumed our nature. This implied no local descent, and no change in the Divine Person, whose manifestation in the flesh gave occasion for this language. "He will not have Himself divided into two persons after the incarnation: nor will He allow any one to proclaim the temple which was formed of the Virgin a distinct Son from the Word of God, although the natural properties of each are to be distinguished." St. Cyril Alex.

² As God, Christ was in heaven, whilst, as man, He sojourned on earth: the Divine Person filling heaven and earth with His presence.

³ To heal those that had been bitten by the fiery serpents. Numb. xxi. 8. 9.

⁴ On the cross.

⁵ This supposes affections and conduct corresponding with the faith entertained.

⁶ Condemns.

⁷ The end of the coming of Christ was the salvation of mankind. Those who perish are the cause of their own ruin, by rejecting Him, and the means of grace which He proffers.

⁸ Condemned.

⁹ The very principle of salvation being wanting to the unbeliever, there is no need to examine his conduct.

¹⁰ The cause of condemnation.

20. For every one that doeth evil hateth the light, and cometh not to the light, that his works may not be re-proved.¹

21. But he that doeth truth,² cometh to the light, that his works may be made manifest, because they are done in God.

22. After these things JESUS and His disciples came into the country of Judea;³ and there He abode with them, and baptized.⁴

23. And John also was baptizing in Ennon near Salim; because there was much water there,⁵ and they came, and they were baptized.

24. For John was not yet cast into prison.

25. And there arose a question between some of the disciples of John and the Jews⁶ concerning purification:⁷

26. And they came to John, and said to him: Rabbi, He that was with thee beyond the Jordan, to whom thou gavest testimony, behold, He baptizeth, and all men⁸ come to Him.

27. John answered and said: A man cannot receive any thing,⁹ unless it be given to him from heaven.

28. You yourselves do bear me witness, that I said: 'I am not THE CHRIST; but that I am sent before Him.'

29. He that hath the bride, is the bridegroom: but the

¹ Secret corruption is the ordinary cause of rejecting the gospel.

² That acts conformably to the truth which he has known.

³ From the city of Jerusalem into the country parts.

⁴ Chiefly by the ministry of His disciples.

⁵ Literally: "many waters." As baptism was usually performed by immersion, abundance of water was particularly desirable.

⁶ In many manuscripts it is in the singular number: "a Jew," which reading is preferred by modern critics. Some conjecture that it should be read: "the disciples of John, and those of Jesus;" but no ancient authority sustains this correction. The Jews, generally, may be distinguished from such as were disciples of John. They may have given occasion to this complaint on the part of these disciples by manifesting a preference for the baptism of Jesus, and maintaining its excellence.

⁷ Baptism, which is a rite of purification.

⁸ Such familiar exaggerations are easily understood to mean many.

⁹ Cannot have any power.

friend of the bridegroom, who standeth and heareth him, rejoiceth with joy¹ because of the voice of the bridegroom. This my joy therefore is fulfilled.

30. He must increase, but I must decrease.²

31. He that cometh from above, is above³ all. He that is of the earth, of the earth he is,⁴ and of the earth he speaketh. He that cometh from heaven is above all.

32. And what He hath seen, and heard, that He testifieth, and no man receiveth His testimony.⁵

33. He that hath received His testimony, hath attested⁶ that God is true.

34. For He whom God hath sent, speaketh the words of God : for God doth not give the Spirit by measure.⁷

35. The Father loveth the Son : and He hath given all things into His hand.⁸

36. He that believeth in the Son, hath life everlasting :⁹ but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.¹⁰

¹ Is filled with joy. The text presents a usual Hebraism.

² As the morning star disappears on the rising of the sun. St. Cyril Alex.

³ Tho heavenly and divine origin of Christ is declared by the Baptist, who in various ways acknowledges his own inferiority.

⁴ This repetition is familiar to the evangelist. He styles himself of the earth in reference to his natural origin.

⁵ The paucity of believers is represented by this hyperbolical phrase.

⁶ "Hath sealed:" As it were put his seal to his testimony, by his acknowledgment of the divine truth proposed to him.

⁷ Sparingly. To Christ the divine grace and light are not sparingly imparted, since He is full of grace and truth. The prophets received from God light and grace, according to the measure which His wisdom determined ; but not so Christ, in whom the fulness of the deity dwells substantially.

⁸ He hath given Him all power, in heaven and on earth—the control and judgment of men. See Matt. xi. 28, and xxviii. 18.

⁹ In its principle, which is faith.

¹⁰ The original guilt common to all men ; and actual sins, especially unbelief, provoke divine wrath.

CHAPTER IV.

Christ talks with the Samaritan woman. He heals the son of the ruler.

1. When Jesus¹ therefore understood² that the Pharisees had heard that Jesus³ maketh more disciples, and baptizeth,⁴ than Joh :

2. (Though Jesus did not baptize,⁵ but His disciples,)

3. He left Judea, and went again into Galilee.⁶

4. And it was necessary that He should pass through Samaria.⁷

5. He cometh therefore to a city⁸ of Samaria, which is called Sichar ;⁹ near the land which Jacob gave to his son Joseph.

¹ G. P. "The Lord." "But the Cambridge and ten other manuscripts read ὁ Ἰησοῦς. It is thus read also in the Vulgate, both the Syriac, the Coptic, the Armenian, the Arabic, and also the Saxon versions. Chrysostom has read so, and it is also in some printed editions. The way in which the sentence runs in the English Testament would naturally lead the reader to think that one person is meant by the Lord, and another by Jesus." Campbell.

² "Knew." St. Cyril observes : "As God, He knows all things without an informant, even before they take place : but He awaits the suitable opportunity, and in most things, by a wonderful arrangement, He follows rather the order of events, than His own knowledge." In Joan. l. ii. c. lxxvi.

³ "Several of the authorities aforesaid drop Ἰησοῦς in the latter part of the verse." Campbell. However, the repetition of the noun is not unfrequent with the Jewish writers.

⁴ More. Supra iii. 22.

⁵ Ordinarily. He may have baptized His chief disciples.

⁶ To avoid the hostility of the Pharisees, who were alarmed at the multitude of His followers. St. Cyril remarks that the evangelist states the necessity He was under of passing through Samaria, lest we should deem it inconsistent with His declaration that He was sent only to the lost sheep of Israel.

⁷ As the speediest way.

⁸ To the neighborhood of a city.

⁹ Anciently Sichem. Gen. xxxiii. 19 ; xlviii. 22 ; Josue xxiv. 32.

6. Now the well of Jacob was there. Jesus therefore, being wearied with his journey,¹ sat thus² on the well. It was about the sixth hour.³

7. There cometh a woman of Samaria,⁴ to draw water.⁵ Jesus saith to her: Give Me to drink.⁶

8. For His disciples had gone into the city to buy meats.⁷

9. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask to drink of me, who am a Samaritan woman?⁸ For the Jews do not communicate⁹ with the Samaritans.

10. Jesus answered, and said to her: If thou didst know the gift of God,¹⁰ and who He is that saith to thee: Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water.¹¹

11. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep; from whence hast Thou living¹² water?

12. Art Thou greater than our father Jacob,¹³ who gave

¹ As man, he was liable to fatigue.

² Accordingly. The classic authors use this adverb, although in a different position, to signify result, or sequence.

³ Noon.

⁴ From the city of Sichem: or a Samaritan woman. The city of Samaria was two miles' distant, and it is not probable that she came thence to draw water.

⁵ The women usually drew the water from the wells.

⁶ This petition was intended to excite her attention.

⁷ Provisions.

⁸ Their rigor and reserve were extreme.

⁹ Hold intercourse.

¹⁰ The favor proffered, and by whom. Campbell understands it generally of divine bounty, which in the book of Wisdom is characterized as cherishing all. Wisdom xvi. 25.

¹¹ Supernatural grace. The woman understood Him of running water, as distinct from stagnant.

¹² She seems to understand natural water flowing as in a river.

¹³ The actual inhabitants of Samaria at that time were descendants of a heathen colony sent from Babylon. 4 Kings xvii. 24. Yet their admixture with some of the Israelites, and the adoption of Mosaic rites, although adulterated by heathenish usages, led them to regard Jacob with reverence as their ancestor.

us the well, and drank thereof himself, and his children, and his cattle ?

13. Jesus answered, and said to her : Whosoever drinketh of this water, will thirst again : but he that shall drink of the water that I shall give him, will not thirst for ever ;¹

14. But the water which I shall give him, will become in him a fountain of water springing up unto life everlasting.

15. The woman saith to Him : Sir, give me this water, that I may not thirst, nor come hither to draw.²

16. Jesus saith to her : Go, call thy husband, and come hither.

17. The woman answered, and said : I have no husband. Jesus said to her : Thou hast said well : I have no husband ;

18. For thou hast had five husbands : and he whom thou now hast, is not thy husband. This thou hast said truly.

19. The woman saith to Him : Sir, I perceive Thou art a prophet.³

20. Our fathers worshipped on this mountain, and ye⁴ say, that at Jerusalem is the place where men must worship.

21. Jesus saith to her : Woman, believe Me, that the hour cometh, when neither on this mountain, nor in Jerusalem, shall ye worship the Father.⁵

22. Ye worship that which ye know not :⁶ we wor-

¹ Grace satisfies the desires of the soul, and gives never-ending bliss.

² She still imagined that He spoke of natural water.

³ One acquainted with the secrets of hearts.

⁴ Jews. Deut. xii. 5.

⁵ Not in these places alone, or especially, but everywhere.

⁶ The Samaritans were involved in schism since the days of Jeroboam. By the admixture of heathen colonists, they had adulterated divine worship by various superstitions. Their worship was not accompanied by a knowledge of what God had prescribed.

ship that which we know;¹ for salvation is of the Jews.²

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.³ For the Father also seeketh such to worship Him.

24. God is a Spirit; and they that worship Him, must worship Him in spirit and in truth.⁴

25. The woman saith to Him: I know that the MESSIAH cometh,⁵ (who is called CHRIST): therefore, when He is come, He will tell us all things.

26. JESUS saith to her: I am He who am speaking with thee.

27. And immediately His disciples came: and they wondered that He talked with a woman. Yet no man said: What seekest Thou, or why talkest Thou with her?

28. The woman therefore left her pitcher, and went her way into the city, and saith to the men there:

29. Come, and see a man who hath told me all things whatsoever I have done: is He the Christ?

30. They went therefore⁶ out of the city, and came unto Him.

¹ P. "We know what we worship." This version departs from the arrangement of the Greek, and implies something of contemptuous reproach. See Campbell. Christ speaks of Himself as worshipping with the Jews. "Having taken the form of a servant, He took on Himself the duties attached to the condition of a servant" St. Cyril Alex.

² Schism and superstition exposed the Samaritans to the divine vengeance.

³ Spiritually and truly—with faith, and conformably to divine revelation. "A spiritual worshipper," says St. Cyril, "is acceptable who does not regulate his devotion by Jewish forms and rites, but being adorned with evangelical virtue, offers up true worship conformably to the revealed doctrines."

⁴ 1 Cor. iii. 17.

⁵ It was the general persuasion that the Messiah would soon appear.

⁶ Such was their reverence.

⁷ P. "is not this the Christ?" The Greek does not imply a negative form of question.

⁸ G. P. "Then." The particle is cancelled by Griesbach and Schott.

31. In the mean time the disciples prayed Him, saying : Rabbi, eat.

32. But He said to them : I have food to eat which ye know not.

33. The disciples therefore said one to another : Hath any man brought Him to eat ?

34. Jesus saith to them : My food is, to do the will of Him who sent Me, that I may finish His work.

35. Do ye not say : there are yet four months,¹ and then the harvest cometh ? Behold, I say to you, lift up your eyes, and see the countries, for they are white already for the harvest.²

36. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting, that both, he that soweth and he that reapeth, may rejoice together.

37. For in this is the saying true : that it is one man that soweth, and it is another that reapeth.

38. I have sent you to reap that in which ye did not labor : others³ have labored, and ye have entered into their labors.

39. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony : He hath told me all things whatsoever I did.⁴

40. So when the Samaritans were come to Him, they desired Him to tarry there. And He abode there two days.

41. And many more believed in Him because of His own word.

42. And they said to the woman : We now believe, not

¹ At the time He was speaking.

² Matt. ix. 37 ; Luke x. 2.

³ St. Augustin remarks that the disciples were sent to reap where the prophets had sown.

⁴ Her testimony regarding her own misdeeds was not liable to exception.

for thy saying,¹ for we ourselves have heard Him, and we know² that this is indeed³ the Saviour of the world.⁴

43. Now after two days He departed thence, and went into Galilee.

44. For Jesus Himself gave testimony that a prophet hath no honor in his own country.⁵

45. And when He was come into Galilee, the Galileans received Him,⁶ having seen all the things which He had done at Jerusalem on the festival day : for they also went to the festival day.

46. He⁷ came again therefore into Cana of Galilee, where He made the water wine.⁸ And there was a certain ruler⁹ whose son was sick at Capharnaum.

47. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son : for he was at the point of death.

48. Jesus therefore said to him : Unless ye see signs and wonders, ye believe not.¹⁰

¹ Merely.

² From the evidences of truth which His speech affords.

³ G. P. "the Christ." These words are wanting in the Vatican manuscripts and in several versions. Schott suspects them to be an interpolation.

⁴ This sublime appellation denotes more than what the Jews understood by the term Messiah. He is not merely ruler of Israel, but Saviour of mankind. Joseph, as His type, was so called.

⁵ Matt. xiii. 57. Mark vi. 4. Luke iv. 24.

⁶ Matt. iv. 12. Mark i. 14. Luke iv. 14.

⁷ G. P. "Jesus." Griesbach and Shott cancel it.

⁸ Supra ii. 9.

⁹ The Greek term designates "a royal officer." The Vulgate is susceptible of the same meaning, in the judgment of the best critics, as is observed by Campbell, who rejects the P. version : "nobleman." He was probably an officer of Philip the tetrarch, who was sometimes styled king.

¹⁰ This reproach, which is made in the plural number, seems intended for the Jews generally rather than for the ruler. His faith, however, was imperfect, since he attached too much importance to the visible presence of our Lord. St. Augustin observes : Christ "reproves the man who was tepid or cold in faith, or who had no faith at all ; but was making an experiment in regard to the health of his soul, to ascertain who Christ was and what was His power. We have heard only the

49. The ruler saith to Him : Lord, come down before my son die.

50. Jesus saith to him : Go thy way, thy son liveth.¹ The man believed the word which Jesus said to him, and went his way.

51. And as he was going down, his servants met him : and they brought word, saying, that his son lived.

52. He asked therefore of them the hour wherein he grew better. And they said to him : Yesterday at the seventh hour² the fever left him.

53. The father therefore knew that it was at the same hour that Jesus said to him : Thy son liveth : and he believed, himself and his whole house.

54. This again the second miracle³ Jesus performed, when He was come out of Judea into Galilee.

CHAPTER V.

Christ heals on the sabbath the man languishing thirty-eight years.

1. After these things was a festival day⁴ of the Jews, and Jesus went up to Jerusalem.

2. Now there is at Jerusalem a pool, Probatika,⁵ which in Hebrew⁶ is named Bethsaida,⁷ having five porches.

words of his petition : we do not see the distrust of his heart : but He declared it who both heard the words and saw the heart."

¹ Is well.

² One o'clock, p. m.

³ In Cana.

⁴ Lev. xxiii. 5. Deut. xvi. 1. Many think that it was the feast of Purim, or Lots, instituted in the time of Esther to commemorate the providential deliverance of the Jews from the massacre decreed against them.

⁵ It is an adjective from the Greek word signifying sheep. P. "By the sheep-market." There was a gate of the city called the sheep-gate. The pond appears to have been near this gate, and, according to th Vulgate, bore a similar appellation.

⁶ In the vernacular language of Judea.

⁷ This may be rendered : "fishing pool ;" literally : house of fishing.

3. In these lay a great multitude of sick, of blind, of lame, of withered,¹ waiting for the stirring of the water.

4. And an angel of the Lord² descended at certain times into the pool; and the water was stirred. And he that went down first into the pond after the stirring of the water, was cured of whatever infirmity he suffered.³

5. And there was a certain man there who had been eight and thirty years under his infirmity.⁴

6. When Jesus saw him as he lay, and knew that he had been now a long time, He saith to him: Dost thou wish to be healed?

7. The infirm man answered Him: Sir,⁵ I have no man, when the water is stirred, to put me into the pool: for whilst I am coming, another goeth down before me.

8. Jesus saith to him: Arise, take up thy bed, and walk.

9. And immediately the man was healed: and he took up his bed, and walked. And it was the sabbath on that day.

10. The Jews therefore said to him that had been healed: It is the sabbath; it is not lawful for thee to take up thy bed.⁶

11. He answered them: He who healed me, He said to me: Take up thy bed, and walk.

12. They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk?

13. But he who was healed, knew not who it was. For Jesus went aside from the crowd standing in the place.

¹ Having withered arms, or other limbs.

² Several manuscripts, as also the Armenian and Saxon versions, support this reading. G. P. omit: "of the Lord."

³ This is supposed by many moderns to have been a mere vulgar persuasion: but the evangelist relates it as a miraculous fact.

⁴ The nature of it is not declared. It was probably a total paralysis.

⁵ The Greek term is the same as that which is rendered Lord; but the man did not know the divinity of our Redeemer.

⁶ They dissemble the cure. Probably they had not been present at the performance of it, but had met the man carrying his bed. Exod. xx. 11. Jer. xvii. 24.

14. Afterwards Jesus findeth him in the temple, and saith to him : Behold thou art healed : sin no more, lest something worse happen to thee.

15. The man went his way, and told the Jews that it was Jesus who had healed him.

16. Therefore did the Jews persecute Jesus,¹ because He did these things on the sabbath.²

17. But Jesus answered them : My Father worketh until now,³ and I work.⁴

18. Hereupon therefore the Jews sought the more to kill Him, because He not only brake the sabbath,⁵ but also called God His own⁶ Father, making Himself equal to God.⁷

¹ G. P. "and sought to slay Him." Griesbach and Schott reject these words. Campbell remarks : "This clause is not in the Cambridge and some other manuscripts of note. It is wanting also in the Vulgate, Coptic, Armenian and Saxon versions."

² The Jews turned their attention from the carrying of the bed by the healed man, to the cure itself—which, they fancied, should not have been performed on the sabbath.

³ The work of creation always continues, since at every instance creatures are produced conformably to the law which God established from the commencement. He is said to have rested from His labors at the end of six days, because the world, being complete, no new order of beings was thenceforward produced ; but the continuance of each species is His perpetual work. There is no sabbath—no rest for the creating power : but neither is there any effort, or fatigue. The will of God is His action.

⁴ Christ, as God, works with the Father ; the operations of the Deity being indivisible. In His human nature He performs works of power and mercy at all times, without distinction of days.

⁵ According to their erroneous notions of its observance.

⁶ Such is the force of the Greek text. They understood Him to call God His Father, not as adopted children style Him, but in the strictest sense.

⁷ The equality of the Son to the Father was necessarily included in the idea of sonship. The Son must have the nature of the Father, and as the Divine nature is one, He must be the same God. "He did not make Himself equal, but the Father begot Him equal. If He made Himself equal, He would fall, as guilty of robbery. For he who, not being equal, wished to make himself equal to God, fell, and of an angel became a devil" St. Augustin.

19. Then Jesus answered, and said to them: Verily, verily, I say to you: the Son cannot do any thing of Himself,¹ but what He seeth the Father doing:² for what things soever He doeth, these the Son also doeth in like manner.³

20. For the Father loveth the Son, and showeth⁴ Him all things which Himself doeth: and greater works than these will He show Him, that ye may wonder.⁵

21. For as the Father raiseth up the dead, and giveth life:⁶ so the Son also giveth life to whom He will.⁷

22. For neither doth the Father judge any one; but He hath given all judgment to the Son,⁸

23. That all men may honor the Son, as they honor the

¹ As by distinct and independent power. The identity of nature implies an identity of external operation.

² As the Father is the first Divine Person, His operation is first conceived. The concurrence of the Son is represented as an action guided by His knowledge of the act of the Father. St. Cyril remarks, that it is not said that the Son cannot do any thing but what the Father allows Him to do, which would imply a defect of power, but what He sees the Father doing, which implies only knowledge. St. Augustin says: "The Father does not do works which the Son sees distinct from those of the Son, performed in consequence of what He saw the Father do, but the same works are common to the Father and the Son: for He adds: what things soever He doeth, these also the Son doeth in like manner."

³ This is here equivalent to equally.

⁴ In the secret Council of the Eternal Mind. This conveys the idea of the perfect knowledge of the Son, and His co-operation in the works of the Father. "We see," says St. Augustin, "in what manner the Father shows to the Son what He does, since the Father does nothing unless what He does through the Son." In *ev. Joan. v. Tract. xxi. 2.* The Hebrews use *mental* for *real* verbs, so that to show may mean to perform, and intimate that the Father would perform for the Son greater miracles than the cure of the afflicted man, namely, the resurrection of the dead.

⁵ So that you will wonder. It is a Hebraism, whereby the result is pointed out as the end had in view.

⁶ This was not an ordinary occurrence. It may be referred to the future resurrection.

⁷ To raise the dead is among the most splendid evidences of divine power.

⁸ The office of judge is to be exercised by our Lord Jesus Christ.

Father :¹ he who honoreth not the Son, honoreth not the Father who hath sent Him.²

24. Verily, verily, I say to you, that he who heareth My word, and believeth Him who sent Me, hath life everlasting,³ and cometh not into judgment,⁴ but passeth from death to life.⁵

25. Verily, verily, I say to you, that the hour cometh, and now is, when the dead⁶ shall hear the voice of the Son of God, and they who hear shall live.

26. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself.⁷

27. And He hath given Him power to execute judgment,⁸ because He is the Son of man.⁹

28. Wonder not at this, for the hour cometh¹⁰ wherein all that are in the graves shall hear the voice of the Son of God.¹¹

29. And they that have done good things shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.¹²

¹ The Father wishes the same divine honors to be rendered to His Son as to Himself.

² The neglect to honor the Son is derogatory to the worship of the Father, who loveth the Son.

³ In its principle. To hear and believe implies docility and obedience.

⁴ The believer who acts according to his faith, is not liable to condemnation. St. Augustin shows from various passages of Scripture that judgment is here used for condemnation.

⁵ From the death of sin to the life of grace.

⁶ The dead were called to life. Those also who were spiritually dead, were restored to life by the word of Christ.

⁷ The Father gave to the Son to have life in Himself, even as the Father has life in Himself. The Father and the Son are the source of life.

⁸ To judge with irrevocable sentence.

⁹ Christ, as man, is judge of the living and the dead, the humiliation and sufferings of the cross being rewarded with this power over all His enemies and all mankind.

¹⁰ The end of all things was drawing nigh. This was said truly since the beginning of Christianity, which is the last stage of the world.

¹¹ By His arch-angel, Christ will call them from the tomb.

¹² Condemnation. Matt. xxv. 46.

30. Of Myself I cannot do any thing.¹ As I hear,² so I judge:³ and My judgment is just: because I seek not My own will,⁴ but the will of Him⁵ who sent Me.

31. If I bear witness of Myself, My testimony is not true.⁶

32. There is another⁷ that beareth witness of Me: and I know that the testimony which he giveth of Me is true.

33. Ye sent to John: and He gave testimony to the truth.

34. But I receive not⁸ testimony from man: but I say these things that ye may be saved.⁹

35. He was a burning and a shining light. And ye were willing for a time to rejoice in His light.¹⁰

36. But I have a greater testimony than that of John. For the works which the Father hath given Me to perform: the works themselves which I do, give testimony of Me, that the Father hath sent Me.¹¹

37. And the Father Himself who hath sent Me, hath borne testimony of Me: neither have ye at any time heard His voice, nor seen His shape.¹²

¹ Independently and apart from the Father.

² As the Son heard in the Eternal Council, so He judged. The communications of the Divine Persons are beyond comprehension. The Son is said to hear, inasmuch as the Divine Nature is communicated to Him by the Father.

³ "He says that He can do nothing of Himself, and that He judges not otherwise than He hears; giving us thereby to understand that His will and power are the same as those of the Father." St. Cyril Alex.

⁴ Pleasure and satisfaction. The divine will is common to the three Divine Persons. The human will of Christ was always perfectly conformable to it.

⁵ G. P. "the Father." Griesbach and Schott agree in cancelling the noun.

⁶ Worthy of confidence—calculated to gain assent.

⁷ John the Baptist. Matt. iii. 17. Supra i. 15.

⁸ I seek not human testimony. I rely not on it.

⁹ That you may be convinced in order to your salvation.

¹⁰ To profit by His preaching, to glory in his ministry.

¹¹ The miracles of Christ afforded more conclusive evidence of His divine mission than the testimony of John, although this was highly credible.

¹² The testimony of the Father was given audibly at the baptism,

38. And ye have not His word abiding in you:¹ for whom He hath sent, ye believe not.

39. Ye search² the Scriptures, for ye think³ to have life everlasting in them; and the same are they that give testimony to Me:

40. And ye will not come to Me, that ye may have life.⁴

41. I receive not glory from men.⁵

42. But I know you, that ye have not the love of God in you.

43. I am come in the name of My Father,⁶ and ye receive Me not: If another shall come in his own name,⁷ Him ye will receive.

44. How can ye believe, who receive glory one from another, and do not seek the glory which is from God alone?⁸

45. Think not that I will accuse you to the Father.

transfiguration, and in some other circumstances. Matt. iii. 17; xvii. 5. His voice was then heard proclaiming His beloved Son. But the Jews generally had not heard it. He constantly bore an inward testimony which they refused to hear. Deut. iv. 12.

¹ The divine word does not abide when it is not cherished with faith.

² The Greek and Latin may be rendered in the imperative or indicative form. St. Cyril of Alexandria argues from the context that the indicative form should be preferred: which Barclay admits, as also a host of modern critics. Our Lord explodes the false confidence of the Jews in the scriptures as a certain means of salvation; which they could not be to such as refused to believe in Him, to whom the scriptures bear testimony: "You derive, He says, the greatest injury to your souls from the source from which you expect salvation: for you read scripture in a contentious spirit, and what might be conducive to your salvation, does not pass through your mind." St. Cyril.

³ Falsely, as long as they believe not Him.

⁴ The Jews vainly imagined that they had a sure title to everlasting life in the scriptures, which they diligently searched: whilst they could have life only by coming to Christ.

⁵ He did not insist on their coming to Him through any regard for the honor which men can give.

⁶ By His authority.

⁷ Without divine authority.

⁸ Love of human honor is a great obstacle to faith.

There is one that accuseth you, Moses, in whom ye trust.¹

46. For if ye did believe Moses,² ye would perhaps³ believe Me also. For he wrote of Me.

47. But if ye do not believe His writings, how will ye believe My words?⁴

CHAPTER VI.

Christ feeds five thousand with five loaves: He walks upon the sea, and discourses of the bread of life.

1. After these things Jesus went over the sea⁵ of Galilee, which is that of Tiberias:

2. And a great multitude followed Him, because they saw the⁶ miracles which He performed on them that were diseased.

3. Jesus therefore went up the mountain, and there He sat with His disciples.

4. Now the passover, the festival day⁷ of the Jews, was at hand.

¹ Moses testifies against the Jews by His prophecy that God would raise up for them a prophet whom they should hear. Deut. xviii. 15. See also Gen. iii. 15; xxii. 18. xlix. 10.

² Fully and truly.

³ This implies no doubt; but is: equivalent to "certainly." This mode of expression is not without elegance.

⁴ The writings of Moses were, for the Jews, more persuasive than the words of Christ, since they were recommended to their veneration by the immemorial tradition of their ancestors: whilst He appeared in a condition ill suited to their carnal views of the Messiah. If then they believed not in Him, convinced by the writings which they so highly venerated, how could it be hoped that they would yield to His own declarations, against which their prejudices were arrayed?

⁵ Matt. xiv. 13. Mark vi. 32. Luke ix. 10. Lake.

⁶ G. P. "His." Griesbach and Schott cancel the pronoun on the authority of many manuscripts and versions.

⁷ The chief festival. This remark would have been superfluous for Jews; but was opportune in a work written at a time when the converts from Paganism were numerous.

5. When JESUS therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat?

6. And this He said to try him: for He Himself knew what He would do.

7. Philip answered Him: Loaves to the amount of two hundred denarii are not sufficient for them, that every one¹ may take a little.

8. One of His disciples, Andrew, the brother of Simon Peter, saith to Him:

9. There is a boy here who hath five barley loaves, and two fishes: but what are these among so many?

10. Then JESUS said: Make the men sit down.² Now there was much grass on the place. The men therefore sat down, in number about five thousand.

11. And JESUS took the loaves: and when He had given thanks, He distributed³ to them that were set down: in like manner also of the fishes, as much as they would.

12. And when they were filled, He said to His disciples: Gather up the fragments which remain, lest they be lost.

13. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

¹ G. P. "of them." The pronoun is omitted in three uncial manuscripts, and in the versions generally.

² Literally "lie down;" as the ancients stretched themselves in a reclining position to take food.

³ G. P. "To the disciples, and the disciples to them," &c. "These words are wanting in a few manuscripts, of which the Alexandrian is one. There is nothing answering to them in any of the following versions: the Vulgate, the two Syriac, Gothic, Saxon, Coptic, Armenian, Ethiopic and Arabic. Nonnus omits them; so does Origen. I confess, that the principal reason for rejecting this clause is the almost unanimous testimony of ancient versions against it. Several interpolations of little consequence have arisen from the indiscreet zeal of transcribers, in supplying what they thought deficient in one gospel out of another. Of this the present clause, taken from Matt. xiv. 19, appears to be an example." Campbell.

14. Now those men, when they had seen what a miracle Jesus had performed, said: This is, of a truth, the prophet that is to come into the world.

15. Jesus, therefore, when He knew that they would come to take Him by force, and make Him king,¹ fled again² into the mountain Himself alone.

16. And when evening was come, His disciples went down to the sea.

17. And when they had gone up into a ship, they went³ over the sea to Capharnaum;⁴ and it was now dark, and Jesus was not come to them.

18. And the sea was swelled,⁵ by reason of a great wind that blew.

19. When they had rowed therefore about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the ship, and they were afraid.⁶

20. But He saith to them: It is I: be not afraid.

21. They willed⁷ therefore to take Him into the ship: and presently the ship was at the land to which they were going.

22. The next day the multitude that stood on the other side of the sea, saw⁸ that there was no other ship there but

¹ Fancying that the Messiah should be an earthly king, they would force *Jesus* to assume the title and badges of royalty. He, however, was ruler of a sublimer empire. Matt. xiv. 23. Mark vi. 46.

² "Fled back." He returned to the mountain: he had not fled before this time. The adverb is wanting in four uncial manuscripts and in several versions; but is deemed genuine.

³ Forced to do so by His orders. Matt. xiv. 22.

⁴ According to Mark, their course was directed to Bethsaida. As the two places were near, they may have intended to put in at one place, and sail on to the other. See Olshausen, vol. ii. p. 189.

⁵ "A Catholic."

⁶ Imagining it to be a phantom.

⁷ They prayed Him to come into the ship, and accordingly He entered into it. Matt. xiv. 32.

⁸ They knew that they had only seen one ship there on the preceding evening.

one,¹ and that Jesus had not entered into the ship with His disciples, but that his disciples were gone away alone.²

23. But other ships came in³ from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.⁴

24. When therefore the multitude saw that Jesus was not there, nor His disciples, they⁵ took shipping,⁶ and came to Capharnaum, seeking for Jesus.

25. And when they had found Him on the other side of the sea, they say to Him: Rabbi, when didst Thou come hither?"

26. Jesus answered them,⁸ and said: Verily, verily, I say to you, ye seek Me, not because ye have seen miracles,⁹ but because ye have eaten of the loaves, and have been filled.

27. Labor not for the food which perisheth,¹⁰ but for that

¹ G. P. "save that one whereinto His disciples were entered. This clause is not in the Alexandrian, nor in some other manuscripts. There is no corresponding clause in the Vulgate, Gothic, Saxon, Coptic, Ethiopic and Arabic versions; nor in Nonnus. Bengelius and Mill reject it.—I have adopted the reading of the Vulgate as preferable upon the whole." *Campbell*. Griesbach and Schott likewise reject the clause as spurious.

² They were lost in amazement at not finding *Jesus*, since He had not embarked in the only vessel which had been there on the preceding day, in which the apostles embarked.

³ Subsequently—on the day following.

⁴ That is, after the Lord had blessed it.

⁵ G. P. "also." Griesbach and Schott omit it, conformably to manuscripts and versions.

⁶ They embarked on the ships that had come in.

⁷ They wished to ascertain in what manner He had crossed the lake.

⁸ Our Lord did not answer their question, not choosing to disclose to them the miraculous manner in which He had crossed the lake. He took occasion to reproach them with their earthly views.

⁹ Not as believers on account of the miracles which they had seen.

¹⁰ They sought another miraculous multiplication of loaves. Christ exhorts them rather to seek nourishment for their souls. "You seek Me for some object: seek Me for Myself. He insinuates that He Himself is the food.—You expected, I suppose, to eat bread again, to sit down again to a repast, to satisfy your hunger." St. Augustin.

which endureth to life everlasting, which the Son of man will give you. For Him hath the Father, God,¹ sealed.²

28. They said therefore to Him : What shall we do that we may work the works of God ?

29. Jesus answered, and said to them : This is the work of God, that ye believe in Him whom He hath sent.³

30. They said therefore to Him : What sign⁴ therefore dost Thou perform that we may see, and may believe Thee? what dost thou work ?⁵

31. Our fathers ate manna in the desert, as it is written : "He gave them bread from heaven to eat."⁶

32. Then Jesus said to them : Verily, verily, I say to you : Moses gave you not the bread from heaven,⁷ but My Father giveth you the true bread from heaven.⁸

33. For the bread of God⁹ is that which¹⁰ cometh down from heaven, and giveth life to the world.

¹ "The Father is put absolutely as the nominative to the verb : "God" is subjoined by way of explanation. The Vulgate preserves the force of the original.

² Matt. iii. 17; xvii. 5. Supra i. 32. Vouched for by a sealed commission. The miracles which He wrought were divine seals of His commission from the Father.

³ Faith is called a work, that is, an act of the mind and will. 1 John iii. 23. "He would not distinguish faith from a work, but He designated it a work, because it is faith itself which works through love." St. Augustin.

⁴ Miracle.

⁵ They ask for miracles, in attestation of His authority, as if they had not witnessed any, although the multiplication of the loaves had occurred so recently.

⁶ Exod. xvi. 12. Numbers xi. 7. Ps. lxxvii. 24. Wisdom xv. 20.

⁷ He intimates that the manna could not be strictly styled bread from heaven, but was so called because it fell miraculously from the atmosphere. The article here seems emphatic, but does not warrant the Protestant version : "that bread." "The pronoun *that* is quite unwarranted." Campbell.

⁸ Spiritual food—Christ the true nourishment of the soul ; "the bread which the manna signified, the Lord Jesus Himself." St. Augustin.

⁹ Bread given by God.

¹⁰ P. "He who cometh." Our Lord did not yet point directly to Himself. See Campbell.

They said therefore to Him: Lord, give us always this bread.

35. And Jesus said to them: I am the bread of life: he that cometh to Me¹ shall not hunger,² and he that believeth in Me, shall never thirst.

36. But I said to you, that ye also have seen Me, and ye believe not.³

37. All⁴ that the Father giveth Me,⁵ shall come to Me;⁶ and him that cometh to Me I will not cast out.⁷

38. Because I have come down from heaven, not to do My own will,⁸ but the will of Him who sent Me.

39. Now this is the will of the Father who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again on the last day.⁹

40. And this is the will of My Father that sent Me: that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise Him up on the last day.

41. The Jews therefore murmured at Him, because He had said: "I am the living¹⁰ bread which came down from heaven."

¹ By faith and love. Eccl. xxiv. 29.

² The devoted believer need not desire earthly enjoyments.

³ Although they saw Him, they did not believe in Him.

⁴ The neuter gender is put for the masculine; or is used to include collections of men, such as nations, which are drawn effectually to the faith.

⁵ By what mysterious counsel the Father gives men to His Son, it is not for us to define: doubtless, it is justly and mercifully.

⁶ All who are so given by the Father will surely come to Christ; but freely, by yielding to the grace which draws them. "He who practises humility, is given to Christ: such a one Christ receives: he who is not humble is far from the Master of humility." St. Augustin.

⁷ No one, however wretched, will be cast forth from the house of the Redeemer.

⁸ Not to act capriciously, but according to the eternal counsels of the Deity. The will of the Father and of the Son is one: the human will of Christ is conformable to the divine will.

⁹ The resurrection generally denotes the rising of the just to glory. The wicked will also rise, but to punishment.

¹⁰ The epithet is wanting here in the Greek. Christ is the support of

42. And they said: Is not this **JESUS**, the son of **Joseph**,¹ whose father and mother we know? How then doth He say: I came down from heaven?

43. **JESUS** therefore answered, and said to them: Murmur not among yourselves.

44. No man can come to Me, unless the Father who sent Me, draw him,² and I will raise him up on the last day.

45. It is written in the prophets: "And they shall all be taught of God." Every one³ that hath heard of the Father, and hath learned,⁴ cometh to Me.

46. Not that any one hath seen the Father, but He who is of God,⁵ He hath seen the Father.

47. Verily, verily, I say to you: He that believeth in Me hath everlasting life.⁶

48. I am the bread of life.

49. Your fathers ate the manna in the desert, and died:⁷

50. This is the bread which cometh down from heaven, that if any man eat of it, he may not die.

51. I am the living bread, which came down from heaven.⁸

52. If any man eat of this bread, he shall live forever:⁹

the soul, by His grace nourishing unto life eternal those who believe in Him and love Him.

¹ Matt. xiii. 55. Mark vi. 3.

² He insinuates that faith in Him cannot be had without divine illumination and attraction. Is. liv. 13.

³ G. P. "Therefore." "In some manuscripts of note the illative particle is not found: nor is there any thing corresponding to it in the Vulgate, Coptic, Gothic, and Saxon versions. Origen also omits it." Campbell. It is cancelled by Griesbach and Schott.

⁴ By acquiescing with docility in the divine inspiration. "The revelation of the Father is itself a drawing of the soul to God . . . for what does the soul more ardently desire than truth! . . . See how the Father draws. By teaching He delights the soul, not imposing any necessity." St. Augustin.

⁵ The Son of God. Matt. xi. 27.

⁶ In its principle.

⁷ Exod. xvi. 13.

⁸ The assumption of human nature by the Divine Word leads us to say that Christ came down from heaven.

⁹ The effect of this divine nourishment is eternal life. Many deprive

and the bread which I will give is My flesh¹ for the life of the world.

53. The Jews, therefore, disputed² among themselves, saying : How can this man give us His flesh to eat ?

54. Then Jesus said to them : Verily, verily, I say to you : Unless ye eat the flesh of the Son of man, and drink His blood, ye shall not have life³ in you.

55. He that eateth My flesh, and drinketh My blood, hath everlasting life :⁴ and I will raise him up on the last day.

56. For My flesh is meat indeed :⁵ and My blood is drink indeed.

57. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.⁶

themselves of it by receiving it unworthily, or by relapsing into sin. "We also," says St. Augustin, "at this day receive a visible food : but the sacrament must be distinguished from its virtue. How many receive at the altar, and die ; and die even in the act of receiving ! Wherefore the apostle says : 'he eateth and drinketh condemnation to himself.'—The morsel given by the Lord to Judas, was not poison. Yet he received it, and on his receiving it, the enemy took possession of him, not because he received something bad, but that he, a wicked man, unworthily received what was good : See then, brethren, eat the heavenly bread spiritually, come with innocence to the altar."

¹ G. P. "which I will give." This clause is wanting in three noted manuscripts, and in the Ethiopic and Saxon versions, as well as in the Vulgate." Campbell.

² "Contended." It may be that some supported the proposition which Christ had laid down, although with no definite view as to its meaning. St. Cyril observes, "Let us derive advantage from the sins of others, and embracing the mysteries with firm faith, never either think, or utter that question : how ? in matters so sublime."

³ The text is in the present tense. Without the reception of the flesh and blood of Christ—at least in desire—the soul has not the life of grace, and has no title to everlasting life. The interchange of tenses, which is so frequent in Hebrew, has given occasion to the Latin interpreter to use them, one for the other. "Inasmuch as the flesh of the Saviour, being united with the Word of God, which is naturally the life, has been made life-giving, when we eat it, then we have life in us, being united with that which has been made life." St. Cyril Alex.

⁴ In its germ and pledge.

⁵ 1 Cor. xi. 27. The flesh of Christ is truly the nourishment of the soul.

⁶ The union of the soul with Christ is most intimate, when she is nourished with His flesh and blood. St. Cyril Alex. compares it to the

58. As the Father who liveth sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me.¹

59. This is the bread that came down from heaven. Not as your fathers ate the manna, and died. He that eateth this bread, shall live for ever.²

60. These things He said teaching in the synagogue at Capharnaum.

61. Many, therefore, of His disciples³ hearing it, said: This saying is hard,⁴ and who can hear it?⁵

62. But Jesus knowing in Himself⁶ that His disciples murmured at this, said to them: Doth this scandalize you?⁷

63. If then ye shall see the Son of man ascend up where He was before?⁸

commingling of melted wax. In like manner, "whoever receives the flesh and blood of Christ, is united with Him in such a way that Christ is in him, and he is in Christ."

¹ He that eateth Christ, shall live through Him, since he partakes of His life, being united with Him. "Not by His word alone, but also by the touch, He raised the dead, in order to show that His body also had a life-giving virtue, since by its mere touch, what was in a decomposed state was restored to life: shall we not then live, since we taste of that flesh, and eat it?" St. Cyril Alex. in v. 54.

² This closes the narrative of what passed in the synagogue. "What is further added seems to have been delivered after our Lord had left the synagogue. Lampe thinks it was in private." Bloomfield, *Digest*, in loc.

³ The seventy-two, or rather the disciples generally.

⁴ Difficult of acceptance, and belief. St. Augustin supposes that they thought that Jesus meant to distribute to His followers His flesh cut into pieces.

⁵ Who can assent to it?

⁶ The disciples did not openly reject it: at least they did not venture to manifest to our Lord their unbelief. He knew it, as the secrets of hearts lay open to Him.

⁷ Does this shock you? does it make you waver in faith?

⁸ The ascension is pointed to as an evidence of the divine authority of Christ, and of the truth of the mystery which He had proposed. "If, contrary to nature, My body shall ascend into heaven, what can prevent its imparting life, contrary to nature?" St. Cyril Alex.

64. It is the Spirit that quickeneth ; the flesh profiteth nothing ; the words that I have spoken¹ to you, are spirit and life.²

65. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him.

66. And He said : Therefore did I say to you, that no man can come to Me, unless it be given him by My Father.

67. After this many of His disciples went back, and walked no more with Him.

68. Then Jesus said to the twelve : Will ye also go away ?

69. Simon Peter, therefore,³ answered Him : Lord, to whom shall we go ? Thou hast the words of eternal life.

70. And we have believed, and have known⁴ that Thou art the Christ, the Son of⁵ God.⁶

¹ G. P. "I speak." Knapp and Schott adopt the perfect tense on the authority of six uncial manuscripts, and of the versions generally.

² As the soul is to the body the source of life, so the words of Christ concerning the eating of His flesh and blood, are spiritual and life-giving. They can only be received by such as are enlightened by the Divine Spirit. The carnal man who is guided by mere reason and sense, cannot embrace them with faith. "The flesh of all others truly profiteth nothing ; but the flesh of Christ, because the only begotten Son of God dwells in it, can alone give life." St. Cyril Alex. "The flesh profiteth nothing, as they understood it, as it is torn in pieces in a corpse, or as it is sold in the shambles, not as it is animated by the Spirit. . . . If the flesh profited nothing, the Word would not have become flesh, and dwelt among us." St. Augustin.

³ P. "then." G. *oiv.* Schott cancels it, after Griesbach, on the authority of four uncial manuscripts, and many versions.

⁴ Matt. xvi. 16. Mark viii. 29. Luke ix. 20. We believe and know. The perfect tense here expresses the habitual state of mind.

⁵ G. P. "The living." The epithet is wanting in the Vatican, Cambridge and some other manuscripts, as also in the Coptic, Armenian, and Saxon versions, as well as in the Vulgate. Nonnus also omits it. St. Cyril Alex. did not read it. Griesbach and Schott cancel it as an interpolation.

⁶ The only begotten of the Father.

71. JESUS answered them: Have not I chosen you twelve? And one of you is a devil.¹

72. Now He meant Judas Iscariot, the son of Simon: for this same was about to betray Him, whereas he was one of the twelve.

CHAPTER VII.

Christ goes up to the feast of the tabernacles; He teaches in the temple.

1. After these things Jesus went about² in Galilee; for He would not go about in Judea, because the Jews sought to kill Him.

2. Now the Jewish feast of tabernacles was at hand.

3. And His brethren³ said to Him: Pass from hence, and go into Judea: that Thy disciples also may see Thy works which Thou doest.

4. For no man doeth any thing in secret, and⁴ he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world.

5. For neither did His brethren⁵ believe in Him.

¹ He was such in the perverse disposition of his mind.

² The Greek term signifies to walk about.

³ The relations of the Virgin Mary were styled brethren of our Lord.

"When you hear of the brethren of the Lord, think of the kindred of Mary, not of any children of her: for as in the tomb, where the body of the Lord was placed, no one was laid before or afterwards, so the womb of Mary neither before nor afterwards conceived any thing mortal." St. Augustin.

⁴ Whilst. The simple conjunction in Hebrew serves to express the various relations of the members of the sentence.

⁵ Generally, or firmly. Some believed partially, although as yet His divinity was not fully declared to them. The Protestant version here has: "believe in Him;" contrary to the usual rendering: "on Him."

6. Then Jesus said to them: My time¹ is not yet come: but your time is always ready.²

7. The world cannot hate you; but Me it hateth: because I bear witness of it, that its works are evil.

8. Go ye up to this festival day, but I go not up³ to this festival day: because My time is not accomplished.

9. When He had said these things,⁴ He Himself remained in Galilee.

10. But after His brethren had gone up, then He also went up to the festival, not openly, but as in secret.

11. The Jews, therefore, sought Him on the festival day, and said: where is He?

12. And there was much murmuring⁵ among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people.

13. Yet no man spake openly of Him, for fear of the⁶ Jews.

14. Now, about the middle of the festival,⁷ Jesus went up into the temple, and taught.⁸

¹ For public manifestation.

² As you have no divine mission to accomplish.

³ G. P. "Yet." Griesbach and Schott reject this reading. The Cambridge and another manuscript, as also the Coptic, Saxon, and Ethiopic versions, read as the Vulgate. The change was probably made to remove the appearance of inconsistency. Our Lord declined going in the manner which was proposed to Him—openly.

⁴ G. P. "unto them, He abode." The Vulgate reading is found in the Cambridge and three other manuscripts, and in several versions. Schott prefers the common Greek text.

⁵ Whispering.

⁶ None spoke in a very marked way in defence of Christ, fearing the Jewish leaders, and the multitude. They, however, freely communicated their various views in private.

⁷ The feast lasted seven days. Lev. xxiii. 36. The eighth day was also celebrated, although not in tents, wherefore the feast was counted as of eight days. 2 Macc. x. 6.

⁸ The appearance of our Lord at this time may not have been attended with the same danger as at the commencement, when the plans of the Jewish leaders might be executed with less public excitement.

15. And the Jews wondered, saying: How doth this man know letters,¹ having never learned?

16. JESUS answered them, and said: My doctrine is not Mine, but His who sent Me.

17. If any man will do² His will,³ he shall know of the doctrine, whether it be of God, or whether I speak of Myself.

18. He who speaketh of himself, seeketh his own glory: but he that seeketh the glory of him who sent him, he is true, and there is no injustice⁴ in him.

19. Did not Moses give you the law?⁵ and no one of you keepeth the law.

20. Why seek ye to kill Me?⁶ The multitude answered and said: Thou hast a devil:⁷ who seeketh to kill Thee?

21. JESUS answered, and said to them: I have done one work,⁸ and ye all wonder.⁹

22. Therefore¹⁰ Moses gave you circumcision, (not because it is from Moses, but from the fathers¹¹) and on the sabbath-day ye circumcise a man:

23. If a man receive circumcision on the sabbath-day,¹²

¹ The Scriptures, which He freely quoted.

² Is intent on doing—is resolved to do.

³ A disposition to do the divine will is a sure means to obtain the knowledge of saving truth. It is, however, a fruit of grace, not a mere natural quality.

⁴ Falschheid—prevarication. This is a general proposition, wherein the fidelity of a disinterested unambitious messenger is affirmed. Our Lord is the faithful messenger, who seeks the glory of His Father—not any private satisfaction, unconnected with the divine glory.

⁵ Exod. xxiv. 3.

⁶ Supra v. 8.

⁷ Thou art possessed by a devil.

⁸ The cure of the infirm man on the Sabbath. John v. 9.

⁹ Are shocked at it, because performed on the Sabbath.

¹⁰ Theophylact and many moderns connect the Greek words: διὰ τοῦτο: with the preceding verse: as if it were: “you wonder on account of it.” “Nevertheless” would best express its force, if read at the commencement of this verse.

¹¹ Prescribed to Abraham, (Gen. xvii. 10) before the law was given through Moses. Lev. xii. 3.

¹² When it is the eighth day from the birth of the infant.

that¹ the law of Moses may not be broken, are ye angry with Me because I have healed the whole man² on the sabbath-day?

24. Judge not according to the appearance;³ but judge just judgment.

25. Some therefore of Jerusalem said: Is not this He whom they seek to put to death?

26. And behold He speaketh openly, and they say nothing to Him: Have the rulers known of a truth that this is the⁴ CHRIST?

27. But we know of this man whence He is: but when the CURIST cometh, no man knoweth whence He is.⁵

28. Jesus therefore cried out in the temple, teaching and saying: Ye both know Me, and ye know whence I am;⁶ and I am not come of Myself; but He that sent Me is true, whom ye know not.⁷

29. I know Him, because I am from Him, and He hath sent Me.

¹ The Mosaic law enjoined circumcision, although it did not originate it. The text may be explained: so that the sabbatical law is not violated. St. Cyril thinks that the words should be transposed. Their mistaken zeal that the Mosaic law concerning the sabbath should not be broken, was the cause of their anger against Christ.

² The man who was disabled in all his limbs.

³ From human considerations, from prejudice against persons. Deut. i. 16.

⁴ G. P. "very." Campbell remarks: "The word *ἀληθινός* is wanting in many manuscripts, amongst which are the Cambridge and others of note. It is not in the Complutensian and some other early editions, nor has it been read by some of the primitive writers. There is no word answering to it in the Vulgate, Coptic, Armenian, Saxon and Arabic versions." Griesbach and Schott reject it.

⁵ The source of this common persuasion is not ascertained. Some conjecture that it may have arisen from the prophecy of Isaiah concerning the conception of Emmanuel, vii. 14, or from his demand: "who shall declare His generation?" lili. 8.

⁶ Our Lord tells them that they know whence He comes, and His claims to authority, which were such as deserved their assent.

⁷ They knew Him not practically, because they refused to recognise His Son.

30. They sought therefore to apprehend Him : and¹ no man laid hands on Him,² because His hour was not yet come.³

31. But many of the people believed in Him, and said : When the CHRIST cometh, will He do more miracles than⁴ this man doeth ?

32. The Pharisees heard the people murmuring⁵ these things concerning Him ; and the rulers⁶ and Pharisees sent officers to apprehend Him.

33.⁷ Jesus therefore said to them : Yet a little while I am with you : and⁸ I go to Him that sent Me.

34. Ye will seek Me,⁹ and not find Me : and where I am, ye cannot come.

35. The Jews therefore said among themselves : Whither will He go, that we shall not find Him ? will He go into the dispersion of the gentiles,¹⁰ and teach the gentiles ?

36. What is this saying that He hath said : Ye will seek

¹ Nevertheless.

² They were mysteriously withheld from accomplishing their design.

³ The time in which, according to the eternal counsel, He was to be delivered over to his enemies.

⁴ G. P. "these." This pronoun is not expressed in five uncial manuscripts, nor in several ancient versions.

⁵ Whispering.

⁶ G. P. "The chief priests." Two manuscripts and the Saxon version agree with the Vulgate. Schott suspects both readings.

⁷ G. *adv.* P. "Then." The Vulgate literally renders it : "therefore."

⁸ Afterwards.

⁹ *Infra* xiii. 33.

¹⁰ I have restored the Rhemish version, which is literal, because the modern edition, which is conformed to the Protestant, presents a meaning liable to controversy : "unto the dispersed among the gentiles." It is by no means certain that the Jews dispersed among the gentiles are meant. Many understand the text of the gentiles themselves scattered abroad over the earth, although it must be acknowledged that the term "dispersion" is not strictly applicable to nations dwelling in their respective countries. "Among the dispersed gentiles" appears to me to be the correct version, which is favored by the sequel : "and teach the gentiles." The Rhemish version leaves either meaning undetermined, and on that account, although obscured, is preferable. The term rendered gentiles means Greeks, but it was used by the Jews of the nations generally.

Me, and not find Me; and where I am you cannot come?

37. And on the last great¹ day of the festivity, Jesus stood and cried, saying: If any one thirst, let him come to Me, and drink.

38. He that believeth in Me, as the Scripture saith: 'From his belly shall flow rivers of living water.'²

39. Now this He said of the spirit which they would receive who believed in Him: for as yet the³ spirit was not given,⁴ because Jesus was not yet glorified.⁵

40. Of that multitude⁶ therefore, when they had heard these words of His, some said: This is the prophet⁷ indeed.

41. Others said: This is the Christ. But some said: Doth the Christ come from Galilee?

42. Doth not the Scripture say, that Christ cometh of the seed of David, and from Bethlehem, the town where David was?⁸

¹ The last day of the solemnity, which was a great feast. The conclusion of all the great festivals was solemn, and especially of the feast of tabernacles, as being the last of the festivals of the year. Lev. xxiii. 27.

² No passage of this precise import is found in Scripture: but the reference may be understood of those passages which point to Christ as the great prophet, (Deut. xviii. 15,) or which signify the abundant effusion of the Holy Spirit. Is. lviii. 11. Joel ii. 28. Ezech. xxxvi. 25. The allusion was not uncommon with the Hebrews, and presented nothing revolting to their minds.

³ G. P. "The Holy Ghost." Campbell remarks that the epithet "is wanting in several manuscripts. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the Vulgate, Syriac, Coptic, Saxon and Armenian versions. It is rejected also by some of the best modern critics." The meaning seems to be, the grace of the Holy Ghost was not yet poured out as it was to be abundantly after the resurrection of Christ.

⁴ "Though there is no word for *given* in the common Greek, it is in the Vatican manuscript, the Vulgate, both the Syriac and the Saxon. It seems necessary, in order to complete the sense." Campbell.

⁵ His human nature was not yet in a glorious state, as after His resurrection.

⁶ G. P. "Many of the people." Lachmann and Schott prefer the Vulgate reading on the authority of four uncial manuscripts and several versions.

⁷ The special forerunner, or companion of the Messiah.

⁸ Thus they point to the very birth-place of Jesus, whom they erroneously supposed to be a Galilean. Mich. v. 2. Matt. ii. 6.

43. So there arose a dissension¹ among the people because of Him.

44. And some of them wished to apprehend Him : but no man laid hands upon Him.

45. The officers therefore came to the chief priests and the Pharisees. And they said to them : Why have ye not brought Him ?

46. The officers answered : Never did man speak like this man,²

47. The Pharisees therefore answered them : Are ye also seduced ?

48. Hath any one of the rulers or of the Pharisees believed in Him ?³

49. But this multitude that knoweth not the law, are accursed.⁴

50. Nicodemus, he that came to Him by night,⁵ who was one of them, said to them :

51. Doth our law condemn any man, unless it first hear him, and know what he doeth ?⁶

52. They answered, and said to him : Art thou also a Galilean ? Search the Scriptures,⁷ and see that out of Galilee a prophet riseth not.

53. And every man returned to his own house.⁸

¹ Literally : " a schism : " that is, division.

² The sublime and persuasive wisdom of His words so charmed the officers that they durst not attempt to arrest Him.

³ The argument, which is furnished by the unbelief of those occupying distinguished stations, is weak. Their eminence makes them dread more public censure, to which they are exposed : and their attachment to honor and the conveniences of life is proportioned to their worldly advantages.

⁴ The mass of the people are despised as ignorant, and execrated by the unbelieving great ones.

⁵ Supra iii. 2.

⁶ Deut. xvii. 8 ; xix. 15.

⁷ The Cambridge manuscript alone supports the Vulgate. The common reading is simply : " Search ; " but the reference is manifestly to the Scriptures.

⁸ The meeting was broken up, without any measure being adopted.

CHAPTER VIII.

The woman taken in adultery. Christ justifies his doctrine.

1. And Jesus went to mount Olivet.¹

2. And early in the morning He came again into the temple, and all the people² came to Him, and sitting down He taught them.

3. And the scribes and Pharisees bring to Him a woman taken in adultery;³ and they set her in the midst.

4. And they said to Him: Master, this woman hath been now caught⁴ in adultery.

5. Now Moses, in the law, hath commanded us to stone such a one.⁵ What then sayest Thou?

6. And this they said tempting Him, that they might accuse Him.⁶ But Jesus stooping down, wrote with His finger on the ground.⁷

7. When therefore they continued asking Him, He look-

¹ His usual retreat for prayer at night.

² Great numbers.

³ This history is omitted in many ancient manuscripts, but it was found in some before the time of Origen. It was probably omitted through the fear of encouraging licentiousness. It is in the celebrated manuscript of Cambridge, and in the Æthiopic and Armenian versions. It is also in Tatian's Harmony of the Gospels, and in Ammonius. Ambrose, Jerom, and Augustin, all mention the fact.

⁴ The Greek may be rendered as in the P. V. "in the very act."

⁵ This special punishment was prescribed in case the woman was betrothed. Deut. xxii. 24. Death was the punishment of all adultery. Lev. xx. 10.

⁶ Should Christ approve of the punishment, He was open to censure for extreme rigor: should He dissuade from inflicting it, He was likely to be regarded as an enemy of the law.

⁷ As paying no attention to their insidious question. P. adds: "as though He heard them not." Campbell and Bloomfield disapprove of this addition to the common Greek and Latin, although it be supported by many manuscripts. It seems to have been originally a gloss.

ed up, and said to them : He that is without sin¹ among you,² let him first cast a stone at her.

8. And again stooping down, He wrote on the ground.³

9. But they hearing,⁴ went out one by one, beginning with the eldest.⁵ And Jesus alone remained,⁶ and the woman standing in the midst.⁷

10. Then Jesus looking up,⁸ said to her : Woman, where are they who accused thee ? Hath no one condemned thee ?

11. Who said : No one, Lord. And Jesus said : Neither will I condemn thee.⁹ Go, and now sin no more.

12. Again therefore Jesus spoke to them, saying : I am the light of the world :¹⁰ he that followeth Me, walketh not in darkness ; but he shall have the light of life.

13. The Pharisees therefore said to Him : Thou givest testimony of Thyself : Thy testimony is not true.

14. Jesus answered, and said to them : Although I give testimony of Myself, My testimony is true ;¹¹ for I know whence I came, and whither I go :¹² but ye know not whence I come, or¹³ whither I go.¹⁴

¹ Of impurity. Deut. xvii. 7.

² The accusers.

³ Giving Himself no further concern about them.

⁴ G. P. "Being convicted by their own conscience." "This clause is wanting in many manuscripts, some of the best editions, and in the Vulgate, Syriac, Saxon, and Ethiopic versions." Campbell.

⁵ G. P. "unto the last." The term rendered eldest, may signify the more honorable by reason of their station. The other clause is wanting in several manuscripts and versions. It is not to be rigorously understood as if they departed in regular order, according to rank, or age.

⁶ The accusers, but not the people generally, having departed.

⁷ Of the crowd.

⁸ G. P. "and saw none but the woman." "This clause is wanting in the Cambridge and four manuscripts, and also in the Vulgate, Syriac, Saxon, Coptic, and Armenian versions." Campbell.

⁹ To legal punishment.

¹⁰ 1 John i. 5.

¹¹ Worthy of belief.

¹² The divine mission of Christ, which He proved by His works, entitled His testimony to confidence.

¹³ G. P. "and." Schott substitutes the disjunctive conjunction, on the authority of the Cambridge, and three other uncial manuscripts, and many versions.

¹⁴ Because they did not attend to His works.

15. Ye judge according to the flesh:¹ I judge not any² man.

16. And if I do judge, My judgment is true: because I am not alone, but I and the Father who sent Me.

17. And in your law it is written, that the testimony of two men is true.³

18. I am one that give testimony of Myself: and the Father who sent Me, giveth testimony of Me.

19. They said therefore to him: Where is Thy Father? Jesus answered: Ye know neither Me, nor My Father: if ye knew Me, perhaps⁴ ye would know My Father also.

20. Jesus spake these words in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

21. Again therefore, Jesus said to them: I go, and ye will seek Me, and ye will die in your sin. Whither I go, ye cannot come.

22. The Jews therefore, said: Will He kill Himself, that He said: Whither I go, ye cannot come?

23. And He said to them: Ye are from beneath, I am from above. Ye are of this world, I am not of this world.

24. Therefore I said to you, that ye will die in your sins. For if ye believe not that I am,⁵ ye will die in your sin.⁶

25. They said therefore to Him: Who art Thou? Jesus said to them: The beginning,⁷ who also speak to you.

¹ As carnal men.

² Rashly and capriciously.

³ Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

⁴ No doubt.

⁵ This expression: "I am;" occurs three times in this discourse. v. 24, 28, 58. St. Augustine considers it to be used absolutely as in Exodus iii. 14, to denote essential being. Our Lord evidently meant to give the hearers an insight into His divine nature and lead them to recognise it. "*I am, what?*" He added nothing, and because He added nothing, He insinuated a great deal." "*I am,*" implies much, for God also had thus said to Moses, *I am who am.*" In cap. viii. Joan. tr. xxxviii. 8.

⁶ G. P. "Sina."

⁷ This sentence is extremely obscure. The correct reading of the

26. Many things I have to speak,¹ and to judge of you. But He that sent Me is true: and the things I have heard of Him, these same I speak in the world.²

27. And they did not understand that He called God His³ Father.

28. JESUS therefore said to them: When ye shall have lifted up the Son of man,⁴ then will ye know that I am,⁵ and that I do nothing of Myself: but as the⁶ Father hath taught Me,⁷ these things do I speak.

29. And He that sent Me, is with Me,⁸ and He⁹ hath not

text, as Schott thinks, is: τὸν ἀρχὴν ὃ ἐκ καὶ λαλῶ ὑμῖν. St. Augustin read in the Latin interpreter: "Principium, quia et loquor vobis." He supposes the noun to be governed by a verb understood. As Christ replies to the question: "Who art Thou?" and had previously said: "if ye believe not that I am, ye will die in your sins." St. Augustin thinks that He is here to be understood as saying: Believe Me to be the beginning, or source of all things: for I even speak to you, having become man to reveal to you My eternal existence. "Since He perceived that they demanded: 'Who art Thou?' as if saying to Him: Since we have heard you threaten us, 'If ye do not believe that I am,' what shall we believe you to be? He answered: '*The beginning*:' as if He said: Believe Me to be the beginning: and added: '*for I also speak to you,*' that is, having humbled Myself on your account, I have come to declare it." Ubi supra n. 11. Moderns generally explain it as if Christ said: I am what I told you from the beginning; some take it to mean "altogether." As it is confessedly obscure, I have literally rendered the Vulgate, and presented the readers with the explanation of St. Augustin.

¹ Reprovingly.

² Rom. iii. 4. The words of Christ were the expression of divine truth.

³ The word "God" is not in the Greek.

⁴ On the cross.

⁵ What I declare Myself. St. Augustin considers that this is said absolutely here.

⁶ G. P. "My." The pronoun is suspected by Schott. It is wanting in the Cambridge and two other uncial manuscripts, and in several versions.

⁷ By the communication made to His human nature.

⁸ The union of the Father even with the humanity of Christ was intimate, because the Person of the Word was intimately united with the human nature, and the Father and the Word were united in the Divine essence.

⁹ G. P. "The Father." Schott suspects this to be an interpolation: it is not found in five uncial manuscripts, including the Vatican or Cambridge, or in most versions.

left Me alone: for I do always the things that please Him.

30. When He spake these things, many believed in Him.

31. Then Jesus said to those Jews who believed Him: If ye continue in My word, ye will be My disciples indeed.

32. And ye will know the truth, and the truth will make you free.

33. They answered Him: We are the seed of Abraham, and we have never been slaves to any man.¹ How sayest Thou: ye shall be free?

34. Jesus answered them: Verily, verily, I say to you, that whosoever committeth sin, is the slave of sin.²

35. Now the slave abideth not in the house for ever: but the Son abideth for ever.

36. If therefore the Son make you free, ye will be free indeed.³

37. I know that ye are the children of Abraham: but ye seek to kill Me, because My word hath no place in you.

38. I speak that which I have seen with My Father: and ye do the things⁴ that ye have seen with your father.

39. They answered, and said to Him: Abraham is our father. Jesus saith to them: If ye be the children of Abraham, do the works of Abraham.⁵

40. But now ye seek to kill Me, a man⁶ who have spo-

¹ They were subject to the Romans, but allowed to enjoy their own institutions and laws.

² Rom. vi. 15. 16; 2 Pet. ii. 19.

³ As a son, heir to the estate, can set free the slaves, when they have come under his authority, so can Christ free those who are bondmen of sin.

⁴ G. P. "that which," is repeated in this latter member of the sentence: but four uncial manuscripts, and Origen, Cyril, and Chrysostom, have the plural, as in the Vulgate.

⁵ G. P. "If ye were Abraham's children, ye would do the works of Abraham." Griesbach adopts the present tense, conformably to three uncial manuscripts, and to the quotation of Origen. Schott objects that the imperative mood in the latter member of the sentence is not supported by authority.

⁶ Our Lord here speaks of Himself in His humblest character, as a divinely commissioned teacher.

ken the truth to you, which I have heard from God: This¹ Abraham did not.

41. Ye do the works of your father. They said therefore to Him: We are not born of fornication: we have one Father, God.

42. JESUS therefore² said to them: If God were your Father, ye would, indeed, love Me. For from God I proceeded, and came: for I came not of Myself, but He sent Me.

43. Why do ye not know My speech? Because ye cannot hear³ My word.

44. Ye have for father the devil,⁴ and the desires of your father ye wish to fulfil. He was a manslayer from the beginning, and he stood not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof.

45. But⁵ if I say the truth, ye believe Me not.

46. Which of you shall convict me of sin?⁶ If I say the truth of you, why do ye not believe Me?

47. He that is of God, heareth the words of God.⁷ Therefore ye hear them not, because ye are not of God.

48. The Jews therefore⁸ answered, and said to Him: Do not we say well that Thou art a Samaritan,⁹ and hast a devil?

¹ This, namely, seek to kill the teacher of truth.

² This is not found in several manuscripts and versions. The P. omits it.

³ With docility.

⁴ 1 John iii. 8. Lit. "Ye are of the father, the devil." "Behold, why you are his children, because you cherish such desires, not that you are born of him." St. Augustin. Our Lord by this severe reproach shows the depth of their malice.

⁵ G. P. "because."

⁶ G. P. "And." The conjunction is expunged by Griesbach on the authority of manuscripts and versions.

⁷ 1 John iv. 6.

⁸ P. "then." G. *olv.* Griesbach and Schott omit it, alleging five uncial manuscripts and the versions generally.

⁹ As the Samaritans were in a state of schism, it was a term of reproach to call one by their name.

49. Jesus answered; I have not a devil: but I honor My Father, and ye have dishonored Me.

50. But I seek not My own glory: there is one who seeketh and judgeth.

51. Verily, verily, I say to you: If any man keep My word, he shall not see death for ever.

52. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death for ever.

53. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself?

54. Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your God.

55. And ye have not known Him;¹ but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar.² But I do know Him, and do keep His word.

56. Abraham your Father rejoiced³ that he might see My day: he saw it,⁴ and he was glad.

57. The Jews therefore said to Him: Thou art not yet fifty years old,⁵ and hast Thou seen Abraham?

58. Jesus said to them: Verily, verily, I say to you, before Abraham was made, I am.⁶

59. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the temple.⁷

¹ You do not know Him.

² This plainness of language was conformable to ancient simplicity.

³ The Greek verb signifies to leap for joy, but here it means earnestly desired, in ecstasy of spirit.

⁴ In prophetic vision.

⁵ This does not prove that He was above forty.

⁶ This implies His eternity: it is the same term which is employed to denote the self-existing Deity. *Exod. iii. 14.*

⁷ G. P. "Going through the midst of them, and so passed by." These words are not in the Cambridge manuscript, nor in some of the early editions. There is nothing corresponding to them in the Syriac,

CHAPTER IX.

Jesus gives sight to the man who was born blind.

1. And Jesus passing by, saw a man who was blind from his birth.

2. And His disciples asked Him: Rabbi, who hath sinned, this man, or his parents, that he was born blind?¹

3. Jesus answered: Neither hath this man sinned, nor his parents:² but that the works of God might be made manifest in him.³

4. I must do the works of Him that sent Me whilst it is day: the night cometh when no man can work.⁴

5. As long as I am in the world, I am the light of the world.

6. When He had said these things, He spat on the ground, and made clay with the spittle, and rubbed the clay on his eyes,⁵

7. And said to him: Go, wash⁶ in the pool of Siloe,⁷

Vulgate, or Saxon versions. Beza speaks of them as mere interpolations, but retains them. Griesbach and Schott reject them.

¹ It was a popular persuasion among the Jews, that corporal afflictions were caused by the sins of parents, or of the individuals who suffered them. Afflictions from the time of birth, could not be ascribed to personal delinquency, unless inasmuch as this might have been foreseen: or through a false idea that the souls pre-existed.

² This means that the blindness was not caused by his sins, or those of his parents: it is not a denial of their having sinned.

³ That the power of God might be glorified in His cure.

⁴ This seems to be a proverbial expression, which is here applied to signify that the time for His working miracles was then present, and that He should avail Himself of it, since the order of divine providence would not afterwards permit it. He was afterwards to perform them through the agency of others.

⁵ This was to show that great works are accomplished by humble means. God humbles those whom He vouchsafes to cure.

⁶ Thy eyes.

⁷ The washing of the eyes in this pool could not effect the cure: but it was a symbol of the purification to be obtained by the merits of Christ, who is sent by His Father.

which is interpreted, *Sent*. He went, therefore, and washed, and he came seeing.

8. The neighbors, therefore, and they who had seen him before, for he was a beggar,¹ said : Is not this he who sat, and begged ? Some said : This is he.

9. But others : No ; but² he is like him. But he said : I am he.

10. They said, therefore, to him : How were thy eyes opened ?

11. He answered : That man who is called Jesus, made clay, and rubbed my eyes, and said to me : Go to the pool of Siloe, and wash. And I went. I washed, and I see.³

12. And they said to him : Where is he ? He saith : I know not.

13. They bring him who had been blind to the Pharisees.

14. Now it was the sabbath when Jesus made the clay, and opened his eyes.

15. Therefore the Pharisees asked him again, how he had received his sight. But he said to them : He put clay upon my eyes, and I washed, and I see.

16. Some therefore of the Pharisees said : This man is not of God, who keepeth not the sabbath. But others said : How can a man who is a sinner do such miracles ?⁴ And there was a division among them.

¹ G. P. "That he was blind." The Alexandrian, Cambridge, and many other manuscripts, and most of the ancient versions, are conformable to the Vulgate.

² "No but" are omitted in the Protestant version. The Vulgate reading is supported by four manuscripts, and by the Syriac and other versions.

³ There is a remarkable resemblance between this statement and the laconic report of Cæsar : *Veni, vidi, vici*.

⁴ Miracles are ordinarily performed only by the friends of God. It may please God to use the agency of a sinner, when the miracle is directed to prove the truth of a doctrine, of which he is the official organ, or the authority of a divine ministry.

17. They say, therefore,¹ again to the blind man : What sayest thou of Him who² hath opened they eyes ? And he said : He is a prophet.³

18. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,

19. And asked them, saying : Is this your son, who ye say was born blind ? How then doth he now see ?

20. His parents answered them, and said : We know that this is our son, and that he was born blind :

21. But how he now seeth, we know not : or who hath opened his eyes, we know not : ask himself : he is of age ; let him speak for himself.

22. These things his parents said, because they feared the Jews : for the Jews had already agreed among themselves, that if any man should confess Him to be CHRIST, he should be put out of the synagogue.⁴

23. Therefore did his parents say : He is of age : ask him.⁵

24. They therefore called again the man who had been blind, and said to him : Give Glory to God.⁶ We know that this man is a sinner.⁷

25. He said therefore to them : If he be a sinner, I know not : one thing I know, that whereas I was blind, now I see.

26. They said then to them : What did he to thee ? How did he open thy eyes ?

27. He answered them : I have told you already, and

¹ This is found in the chief manuscripts and several versions. It is wanting in G. P.

² G. P. "That He." The Vulgate reading offers an easier meaning.

³ As yet he did not know the divinity of Christ.

⁴ Excommunicated.

⁵ The parents probably had been witnesses of the miracle, but withheld their testimony, lest they should be cast out of the synagogue.

⁶ By acknowledging the truth. They affected to believe that the man concealed the real mode of his cure.

⁷ A transgressor of the Mosaic law.

ye have¹ heard: Why would ye hear it again? will ye also become His disciples?

28.² They reviled him, therefore, and said: Be thou His disciple: but we are the disciples of Moses.

29. We know that God spake to Moses: but as to this man, we know not whence He is.

30. The man answered, and said to them: Why, herein is a wonderful thing, that ye know not whence He is, and He hath opened my eyes.

31. Now we know that God doth not hear sinners:³ but if a man be a worshipper of God, and doeth His will, him He heareth.

32. From the beginning of the world⁴ it hath not been heard, that any man hath opened the eyes of one born blind.

33. Unless this man were of God, He could not do any thing.

34. They answered, and said to him: Thou wast wholly born in sins;⁵ and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out: and when He had met him, He said to him: Dost thou believe in the Son of God?⁶

36. He answered, and said: Who is He, Lord, that I may believe Him?

37. And Jesus saith to him: Thou hast both seen Him: and it is He that speaketh with thee.

¹ P. "ye did not hear." The Saxon version agrees with the Vulgate.

² P. "Them." G. *of* as in the Vulgate.

³ So as to work miracles at their solicitation. This is ordinarily true, with the exceptions above stated.

⁴ Never before.

⁵ They manifest the common persuasion that the privation of sight in coming into life was a punishment of sins committed by the soul in a previous state of existence.

⁶ The expulsion from the synagogue, which the man suffered for his bold avowal of the cure, was the occasion of obtaining the gift of divine faith.

38. And he said : I believe, Lord. And falling down, he adored Him.¹

39. And Jesus said : For judgment I am come into this world ; that they who see not, may see ; and they who see, may become blind.²

40. And some of the Pharisees, who were with Him, heard : and they said to Him : Are we also blind ?

41. Jesus said to them : If ye were blind,³ ye should not have sin : but now ye say : We see : your sin remaineth.

CHAPTER X.

Christ is the door, and the good shepherd. He and His Father are one.

1. Verily, verily, I say to you :⁴ he that doth not enter by the door into the sheepfold,⁵ but climbeth up another way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep.⁶

3. To him the porter openeth ; and the sheep hear his

¹ This must be understood of worship of Christ, as the Son of God, more than prophet.

² The manifestation of Christ in the flesh is to some the occasion of corporal sight, and to many of spiritual illumination ; to others it serves as an occasion of blindness. By a just judgment those who see—who have opportunities of knowledge—become blind, through pride and prejudice. He discriminates the case of believers, who acknowledge their blindness, from that of the proud, who imagine that they see, and therefore are the more blinded. St. Augustin.

³ If you were without the means of seeing the truth.

⁴ This is the usual manner of enforcing some position already advanced, so that what follows should be considered as the continuation of the foregoing discourse. The distinction of chapters, as now made, is ascribed to Cardinal Hugo, of the thirteenth century.

⁵ Large enclosures formed with wattled work were called sheepfolds. They were high enough to protect the sheep from beasts of prey. Thieves sometimes climbed over them.

⁶ There was an entrance, at which one of the subordinate shepherds watched as porter, to admit the respective owners coming to leave, or to take away their sheep.

voice: and he calleth his own sheep by name,¹ and leadeth them out.²

4. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.³

5. But a stranger they follow not,⁴ but flee from him, because they know not the voice of strangers.

6. This similitude Jesus spake to them. But they understood not what He spake to them.

7. Jesus, therefore, said to them again: Verily, verily, I say to you, I am the door of the sheep.⁵

8. All, as many as have come,⁶ are thieves and robbers:⁷ and the sheep heard them not.⁸

¹ The shepherd uses sounds to which the sheep correspond. In ancient times names were given to sheep.

² From the enclosure to pasture.

³ Such was the order in the East. With us, it is the reverse.

⁴ G. P. "will they not follow, but will flee." The Latin interpreter, having regard to the freedom with which the tenses are interchanged in Hebrew, and in Hellenistic writers, renders it in the present tense.

⁵ Through Christ alone man can enter into the fold—all authority must come from Him. On this account, He likens Himself to a door through which sheep enter the fold. Under another aspect He is the shepherd.

⁶ G. P. "before me." These words, on which the meaning of the sentence entirely depends, are wanting in some of the most ancient, and in a very great number of other manuscripts. There is nothing corresponding to them in the Vulgate. The first Syriac in like manner has them not; the second Syriac has an expression answering to them; but it is marked as spurious with an asterisk. Neither the Gothic nor the Saxon has them. They are wanting in the Complutensian and some other early editions. Most of the ancient expositors appear not to have read them." Campbell. The sense cannot be: "all who came before me;" since this would imply a condemnation of all the prophets. It means: "all who come independently of me," "*præter me*," as St. Augustin explains it, has an indefinite signification, applying to the present and future as well as the past, according to the well known latitude with which the Hebrews used tenses. The use of the present tense "are" shows that our Lord did not speak merely of those who came in past times. "Since He was to come, He sent them before Him as heralds." St. Augustin in Joan. c. x. tr. xlv.

⁷ All who come not through Christ, are likened to thieves and robbers, who enter the fold otherwise than by the door.

⁸ True believers turn away from unauthorized teachers.

9. I am the door. If any man enter in through Me, he shall be saved:¹ and he shall go in, and go out,² and shall find pastures.

10. The thief cometh not, but to steal, and to kill,³ and to destroy. I am come that they may have life, and may have it more abundantly.⁴

11. I am the good shepherd.⁵ The good shepherd giveth⁶ his life for his sheep.

12. But the hireling,⁷ and he that is not the shepherd,⁸ whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:⁹ and the wolf seizeth, and scattereth¹⁰ the sheep :

13. And the hireling fleeth, because he is a hireling, and he hath no care for the sheep.

14. I am the good shepherd ; and I know¹¹ Mine, and mine know Me.¹²

¹ That is, he will be in the way of salvation, to which he will attain, if he persevere in faith and obedience.

² Not out of the fold, so as to quit it. The phrase has reference to the going of the sheep from the enclosure to other pastures, and simply implies that the faithful, under the guidance of the Divine Shepherd, shall be abundantly supplied with spiritual nourishment.

³ To butcher.

⁴ By abundant nourishment.

⁵ Our Lord changes the similitude.

⁶ Exposeth life in defending sheep from robbers, or wild beasts.—Isai. xl. 11. Ezech. xxxiv. 23 ; xxxvii. 24.

⁷ The mere hireling, who looks only to his own advantage. It must not be applied to every subordinate shepherd.

⁸ This may be understood of the same individual, who has just been designated hireling.

⁹ To flee when the sheep need the presence and protection of the shepherd, denotes the spirit of a hireling : when the life of the shepherd is especially aimed at, it is allowable to flee in order to preserve life for the advantage of the flock, which is in the mean time specially commended in prayer to the heavenly Shepherd. See St. Augustin in c. x. Joan. tract. xlvii.

¹⁰ The wolf seizes on some, whilst others flee away.

¹¹ With affectionate regard.

¹² G. P. "and am known of mine." The Vulgate reading is in the Vatican and Cambridge manuscripts, and in several versions.

15. As the Father knoweth Me,¹ and I know the Father: and I lay down My life for My sheep.²

16. And other sheep I have, that are not of this fold:³ them also I must bring, and they shall hear My voice, and there shall be one fold⁴ and one shepherd.⁵

17. Therefore doth the Father love Me: because I lay down My life,⁶ that I may take it up again.⁷

18. No man taketh it⁸ away from Me: but I lay it down of Myself, and I have power to lay it down: and I have power to take it up again.⁹ This commandment¹⁰ have I received of My Father.

19. A dissension¹¹ rose again among the Jews on account of these words.

20. And many of them said: He hath a devil, and is mad; why hearken ye to Him?

¹ Matt. xi. 27. Luke x. 22.

² Not merely in their defence, but to redeem them from sin. Matt. xx. 28.

³ Our Lord discloses his intention to call the gentiles to His Church. They were already His sheep, because chosen by Him, to be called to faith and salvation.

⁴ The division which hitherto existed between the chosen people and the other nations should be taken away, and a Church formed of Jews and gentiles. "Hold this for certain," said St. Augustin, "that the Catholic Church is the sheepfold of Christ."

⁵ The state of the Church on earth, such as it was to be established by the ministry of the apostles, and their successors, is clearly spoken of.

⁶ The love of the Father towards Christ is essentially based on the filial relation. He loves Him also for His voluntary sacrifice of life for the salvation of mankind. Isai. liii. 7.

⁷ This is mentioned as an event which was to follow the death of Christ, not as a qualifying circumstance which influenced the love of the Father. The causal particle is often used as declaratory of the result.

⁸ Forcibly, and against His will.

⁹ Christ speaks as resuming life Himself, which shows that in death He still lived, His Divine Person being immortal.

¹⁰ To lay down life, and to resume it. The commandment was given, when Christ offered Himself to do the will of His Father.

¹¹ Schiam.

21. Others said : These are not the words of one that hath a devil ; can a devil open the eyes of the blind ?

22. And it was the feast of the dedication¹ at Jerusalem ; and it was winter.²

23. And Jesus walked in the temple, in Solomon's porch.

24. The Jews, therefore, came round about Him, and said to Him : How long dost Thou keep our minds in suspense ? if Thou be the Christ, tell us plainly.

25. Jesus answered them : I speak³ to you, and ye believe not. The works that I perform in the name of My Father, they bear testimony of Me.

26. But ye do not believe : because⁴ ye are not of My sheep.⁵

27. My sheep hear My voice : and I know them, and they follow Me.

28. And I give them life everlasting ;⁶ and they shall not perish for ever,⁷ and no man shall tear them out of My hand.⁸

¹ "This festival was instituted by Judas Maccabæus, 1 Mac. vi. 59, in memory of their pulling down the altar of burnt offerings, which had been profaned by the pagans, and building a new one, dedicated to the true God." Campbell.

² The festival fell on the twenty-fifth of the Hebrew month Casleu, corresponding to the 15th December. The wintry season is mentioned as the reason why our Lord was walking in the porch, under shelter.

³ The Cambridge manuscript is conformable to this reading. The common Greek, as well as the Protestant version, is in the past.

⁴ Their unbelief showed that they were not of His sheep. The use of conjunctive and causal particles in Hebrew writers, both in their own language and in Greek, is so vague, that it is unsafe to draw inferences from them, unless the context shows their force.

⁵ G. P. "As I said unto you." This clause is wanting in the Vatican and three other uncial manuscripts, as well as in the Vulgate, Coptic, Armenian, and Saxon versions.

⁶ The means of attaining to it, and life itself, to those who use them well. St. Augustin explains it of the elect, who are foreknown and predestined.

⁷ The faithful of Christ, who hear His voice, by obeying His mandates, shall not perish. "Of these sheep neither the wolf seizes any one, nor does the thief take any away, nor the robber kill any one."

⁸ No power can prevent the salvation of those who cling to Christ. They themselves, however, may fall away.

29. That which My Father hath given Me, is greater than all:¹ and no one can snatch out of the hand of My Father.

30. I and the Father are one.²

31. The Jews then took up stones to stone Him.

32. Jesus answered them: Many good works I have showed³ you from My Father: for which of those works do ye stone Me?

33. The Jews answered Him:⁴ For a good work we stone Thee not, but for blasphemy: and because that being a man, Thou makest Thyself God.⁵

34. Jesus answered them: Is it not written in your law:⁶ I said: ye are gods.

35. If he called them gods, to whom the word of God was spoken,⁷ and the scripture cannot be broken:⁸

36. Do ye say of Him, whom the Father hath sanc-

¹ G. P. "My Father, which gave them Me, is greater than all." The Vulgate reading is extremely ancient, since Tertullian quotes the text in the same way. L. adv. Praxeas c. xxii. The Coptic and Saxon versions agree. "Two or three manuscripts have δ for α . The Alexandrian reads $\mu\epsilon\iota\zeta\omega\nu$ for $\mu\epsilon\iota\zeta\omega\nu$." Campbell. As the Vulgate reading is the more difficult, it should not be easily abandoned. St. Augustine explains it of the communication of the Divine Nature by the ineffable generation: "The Father is God, not from the Son: the Son is God from the Father: therefore the Father by the generation of the Son gave to Him to be God, by generation He gave to Him to be coeternal: by generation He gave to Him to be equal. This is what is greater than all things."

² One thing, that is, nature, substance, essence. The Greek is in the neuter gender.

³ By performing them in their sight.

⁴ G. P. "Saying" Lachmann and Schott cancel it on the authority of the Alexandrian, Vatican, and four other uncial manuscripts, and of the versions generally.

⁵ They understood Him to have affirmed His unity in nature with the Father. "Lo!" cries St. Augustine, "the Jews understand what the Arians do not understand."

⁶ Ps. lxxxii. 6. The whole ancient Scriptures are sometimes included under the term *law*. Ordinarily the Psalms are distinctly quoted.

⁷ Judges whom God clothed with authority.

⁸ Disregarded, its authority being beyond exception.

tified,¹ and sent into the world:² Thou blasphemest, because I said, I am the Son of God?³

37. If I do not the works of My Father, believe Me not.

38. But if I do, though ye will not believe Me, believe the works: that ye may know and believe that the Father is in Me, and I in the Father.⁴

39. They sought therefore to take Him: and He went out of their hands.⁵

40. And He went again beyond the Jordan to that place where John was baptizing first; and there He abode.

41. And many resorted to Him, and they said: John indeed did no sign.

42. But all things whatsoever John said of this man, were true. And many believed in Him.⁶

¹ In its most obvious sense this means, filled with His Spirit.—It implies, although not manifestly, the communication of the Divine Nature to the Son, who was begotten before the day-star in the splendor of holiness.

² The pre-existence of Christ, or rather of His Divine Person, is here plainly affirmed.

³ The assertion of this unity with the Father had given rise to their accusation of blasphemy. He here intimates that it is equivalent to His styling Himself Son of God: and He shows how groundless is the charge resting on the assumption of this appellation, since judges were styled gods, from the mere fact of their being divine delegates for the exercise of justice, whilst He was peculiarly sanctified and sent by the Father, "who sanctified Him in the same way as He begat Him." St. Augustin. He does not at this time further declare explicitly His Divine Nature, for the belief of which they were altogether unprepared, but He contents Himself with refuting their charge by an argument which they could not decline. "See what answer the Lord gave to those who were dull of understanding. He saw that they could not bear the blaze of truth, and He moderated its force in the words which He employed."

⁴ G. P. "I in him." The Vatican, Cambridge, and two other uncial manuscripts, and the versions generally, support the Vulgate reading. The identity of nature is insinuated by these expressions, which clearly declare the intimate union of the Father and Son. Not only is the Father in Him, but He is in the Father: the relation subsisting between them being grounded on their indivisible and essential unity. "He is in the Father, and the Father in Him, as equal in an equal." St. Augustin.

⁵ He miraculously withdrew Himself from their sight and power.

⁶ G. P. "there." This is suspected by Schott, being wanting in an uncial manuscript, and in the Peschito and Persian versions.

CHAPTER XI.

Christ raises Lazarus to life. The rulers resolve to put Him to death.

1. Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and Martha her sister.

2. (And Mary was she that anointed¹ the Lord with ointment, and wiped His feet with her hair: whose brother Lazarus was sick.)

3. His sisters therefore sent to Him, saying: Lord, behold, he whom Thou lovest² is sick.

4. And Jesus hearing it, said to them: This sickness is not unto death,³ but for the glory of God: that the Son of God may be glorified by it.

5. Now Jesus loved Martha, and her sister Mary, and Lazarus.

6. When therefore He had heard that he was sick, He still remained in the same place two days.

¹ Many suppose that by *prolepsis* the anointing which a few days afterwards, ch. xii. 3, took place, is here referred to, as if already performed; but others take the reference to be to the other evangelists, Matthew and Luke, who relate the fact. Matt. xxvi. Mark xiv. Mary appears to be a different person from the sinful woman who, as St. Luke relates, vii. 37, on another occasion did a like action. She enjoyed the general respect of the Jews, who shrunk with horror from females of lost character. The intimacy and affection of our Lord for her show that she was pure, and of unblemished fame: for although He pardoned the penitent, He could not, without provoking censure, avow affection for her and treat her on terms of intimacy. Yet St. Augustin, although with some hesitation, speaks of her as the same: "behold the sister of Lazarus herself (if however she be the same that anointed the feet of our Lord, and wiped them with her hair, after she had washed them with her tears) was raised from death more wonderfully than her brother."

² The great virtue of Lazarus may be inferred from the fact that He was loved in a particular manner by our Lord.

³ This is thought by St. Chrysostom to be the answer sent to the sisters. The sickness was to result in death, but Lazarus was to be resuscitated. Death, which was so soon to be followed by renewed life, was as a sleep.

7. Then, after that, he said to His disciples: Let us go into Judea again.

8. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again?

9. Jesus answered: Are there not twelve hours of the day?¹ If a man walk in the day, he stumbleth not,² because he seeth the light of this world.

10. But if he walk in the night, he stumbleth,³ because the light is not in him.⁴

11. These things He said, and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep.

12.⁵ His disciples therefore said:⁶ Lord, if he sleep, he will recover.⁷

13. But Jesus spake of his death, and they thought that He spake of the repose of sleep.

14. Then, therefore, Jesus said to them plainly: Lazarus is dead.

15. And I am glad for your sakes, that I was not there,⁸ that ye may believe:⁹ but let us go to him.

16. Thomas, therefore, who is called Didymus, said to

¹ The Jews divided daylight and night respectively into twelve hours, which were of unequal duration, according to the seasons.

² He is not likely to stumble.

³ He is likely to stumble.

⁴ Because he has not light. The application of this similitude seems to be, that during the time allowed Him by His Father, no danger is to be apprehended. When the time appointed for His sufferings shall have arrived, He must endure them, since He Himself so willed.

⁵ P. "Then." This is frequently used in the Protestant version for *ergo*, which the Vulgate renders literally: "therefore."

⁶ G. P. "to Him." The pronoun is wanting in some manuscripts, and there is a great variety of readings.

⁷ He is likely to recover.

⁸ If there, our Lord would scarcely have resisted the entreaties of the sisters to preserve Lazarus from death; and thus there would have been no occasion for the splendid miracle of his resurrection.

⁹ More firmly.

His fellow-disciples: Let us also go, that we may die with Him.¹

17. Jesus therefore came and found that he had been already four days in the grave.²

18. (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19. And many of the Jews³ were come to Martha and Mary, to comfort them concerning their brother.

20. Martha therefore, as soon as she heard that Jesus was come, went⁴ to meet Him: but Mary sat at home.⁵

21. Martha therefore said to Jesus: Lord, if Thou hadst been here, my brother had not died.

22. But now also I know that whatsoever Thou wilt ask of God, God will give to Thee.⁶

23. Jesus saith to her: Thy brother will rise again.

24. Martha saith to Him: I know that he will rise again in the resurrection at the last day.⁷

¹ The text does not determine whether Lazarus, or our Lord, should be here understood. It seems that Thomas apprehended danger to the life of our Lord, should He so soon re-appear in Judea, and that he observed to his fellow-disciples that they also might be exposed to danger.

² This may be understood of four days not completed, as the Jews were wont to speak. Only two days had intervened from the arrival of the message, when our Lord set out on the journey, which was of no great length. Lazarus may have died before the return of the messenger, or soon afterwards, and may have been interred with little delay, as the Jews sometimes immediately after death performed the interment, as in the case of Ananias and Sapphira. The days are probably reckoned from the moment of the death.

³ St. John, writing for the gentile converts, thus speaks of the Jews, who came, probably, from Jerusalem.

⁴ Some short distance from the village.

⁵ The active character of Martha, and the retiring and contemplative disposition of Mary, are elsewhere declared.

⁶ This shows her confidence that her brother may be recalled to life. Her language does not manifest that she yet knew the Divinity of Christ.

⁷ This is a strong evidence that the resurrection was a solemn doctrine of the Jews at that period. Luke xiv. 14. Supra v. 29.

25. JESUS said to her : I am the resurrection and the life : he that believeth in Me, although he be dead,² shall live.

26. And every one that liveth, and believeth in Me, shall never die.³ Believest thou this ?

27. She saith to Him : Yea, Lord, I have believed⁴ that Thou art the CHRIST, the Son of the living God,⁵ who art come into this world.⁶

28. And when she had said these things, she went, and called her sister Mary secretly,⁷ saying : The Master is come, and calleth for thee.⁸

29. As soon as she heard, she riseth quickly, and cometh to Him.

30. For JESUS had not yet come into the town : but He was still in that place where Martha had met Him.

31. The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary, that she rose up speedily, and went out, followed her, saying : She is going to the grave, to weep there.

32. When Mary, therefore, was come where JESUS was, seeing Him she fell down at His feet,⁹ and saith to Him : Lord, if Thou hadst been here, my brother had not died.¹⁰

¹ Christ declares that it is He who is to raise the dead, and give them everlasting life. *Supra vi. 40.* The effect is put for efficient cause.

² Although dead in sin, the believer receives life in Christ, on detesting and abandoning sin. The dead, who in life believed, and lived accordingly, shall live for ever.

³ εἰς τὸν αἰῶνα. It is hard to express the force of this phrase in English.

⁴ The verb in the past tense expresses the conviction which she has hitherto entertained, and still entertains.

⁵ She plainly recognised Him as more than a prophet, since she considered Him to be the Son of God in such a sense as to be the cause of resurrection and life.

⁶ She knew His pre-existence.

⁷ In a whisper, so as not to let those around know it.

⁸ This, we must presume, was the fact. Our Lord inquired after Mary.

⁹ This act of affectionate homage is in accordance with the devout character of Mary.

¹⁰ Both sisters expressed in like terms their conviction that the pre-

33. JESUS therefore, when He saw her weeping, and the Jews weeping, who had come with her, groaned¹ in the Spirit, and² troubled Himself,³

34. And said : Where have ye laid him ?⁴ They say to Him : Lord, come and see.

35. And JESUS wept.⁵

36. The Jews therefore said : Behold how He loved him !

37. But some of them said : Could not He who opened the eyes of the man born blind,⁶ have caused that this man should not have died ?

38. JESUS therefore groaning in Himself,⁷ cometh to the sepulchre : Now it was a cave ; and a stone was laid over it.

39. JESUS saith : Take away the stone. Martha, the sister of him that was dead, saith to Him : Lord, by this time he smelleth, for he is now four days.⁸

40. JESUS saith to her : Did not I say to thee, that if thou believe, thou shalt see the glory of God ?⁹

sence of Christ would have preserved their brother from death. Mary does not appear to have asked his resuscitation.

¹ The Greek term ordinarily means to rage against one, or to rebuke ; but it here is used to signify deep commotion—strong sympathy for the afflicted sisters, whose grief was shared by so many surrounding friends.

² Our Lord repressed His feelings within Himself, avoiding the expression of them.

³ Was troubled. It seems to be a Hebraism. St. Augustin remarks : " You are troubled against your will : Christ was troubled, because such was His good pleasure."

⁴ This inquiry does not imply ignorance of the fact, but it was proper that the place should be pointed out to Him, so that there might be no suspicion of collusion, as might be, had He manifested a knowledge of the place of interment.

⁵ Our Lord, as man, was susceptible of all just affections. To weep for the departed whom we loved, is among the best evidences of an excellent heart.

⁶ Supra ix. 6.

⁷ Being deeply moved.

⁸ It is the fourth day.

⁹ These words are not recorded above : but they must have been uttered, at least in substance.

41. They therefore took the stone away.¹ And Jesus lifting up His eyes, said: Father, I give Thee thanks that Thou hast heard Me.

42. And I know that Thou hearest Me always, but I have spoken for the sake of the people who are around, that they may believe that Thou hast sent Me.²

43. When He had said these things, He cried with a loud voice: Lazarus, come forth.

44. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin.³ Jesus said to them: Loose him, and let him go.

45. Many therefore of the Jews who had come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

46. But some of them went to the Pharisees, and told them the things that Jesus had done.

47. The chief priests, therefore, and the Pharisees, gathered a council, and said: What are we doing, for this man doth many miracles?⁴

48. If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation.⁵

¹ G. P. "*from the place where the dead was laid.*" These words are expunged by Griesbach and Schott, on the authority of the Vatican and Cambridge manuscripts, and of several others, besides the ancient versions generally.

² To prove His divine mission, Christ performed this miracle.

³ These bandages served to render more manifest the fact of his resurrection.

⁴ Even the enemies of Christ could not deny that He had performed many extraordinary works, although they might question their miraculous character.

⁵ They suppose that should the nation generally believe in Christ, they would rally round Him as a civil leader, or prince, and thus provoke the wrath of the Romans.

49. But one of them named Caiphas, being high-priest for that year,¹ said to them: ye know nothing.²

50. Neither do ye consider that it is expedient for you, that one man should die for the people, and that the whole nation perish not.³

51. And this he spoke not of himself: but being the high-priest of that year, he prophesied⁴ that Jesus should die for the nation.

52. And not only for the nation, but to gather together in one the children of God, that were dispersed.⁵

53. From that day, therefore, they devised to put Him to death.

54. Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, to a city that is called Ephrem, and there He abode with His disciples.

55. And the passover of the Jews was at hand: and many from the country went up to Jerusalem before the passover, to purify themselves.

56. They sought, therefore, for Jesus; and they discoursed one with another, standing in the temple: What

¹ The office was originally for life. Bloomfield suggests that the text be rendered: "at that time." It is certain, however, that great irregularities had occurred, and that it was then enjoyed only for a year.

² This was a harsh reproach, only, however, implying that they did not know what the case demanded.

³ The meaning which Caiphas had in view, was probably that by the death of Christ the general tranquillity and safety would be provided for, which were endangered by suffering Him to go at large. The Holy Ghost, however, so directed his words, that he uttered a divine truth, without understanding it.

⁴ It does not appear that the gift of prophecy was attached to the high-priesthood: but God was pleased in this instance to proclaim a prophecy by the lips of the high-priest. "Here we are instructed," says St. Augustin, "that the spirit of prophecy foretells future events even by means of bad men; which, however, the evangelist ascribes to a divine mystery, because he was high-priest."

⁵ "The evangelist added this of himself, for Caiphas prophesied of the Jewish nation alone." St. Augustin.

think ye,¹ that He cometh not to the festival day? And² the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

CHAPTER XII.

The anointing of the feet of Christ. His riding into Jerusalem upon an ass. A voice from heaven.

1. Jesus, therefore, six days before the passover, came to Bethania, where Lazarus had been dead,³ whom Jesus raised to life.

2. And they made Him a supper there:⁴ and Martha served, but Lazarus was one of those who were at table with Him.⁵

3. Mary, therefore, took a pound of balsam of spikenard, of great price, and anointed the feet⁶ of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the balsam.

4. Then one of His disciples, Judas Iscariot,⁷ he that was about to betray Him, said:

5. Why was not this balsam sold for three hundred denarii and given to the poor?

¹ What do you think? will He come to the festival? As some days yet remained before the festival, the discourse seems to regard the probability of His coming, or not.

² G. P. "Now both." The Vulgate reading is conformable to five uncial manuscripts, and many versions.

³ G. P. Where Lazarus was, which had been dead.

⁴ In the house of Simon the leper. Matt. xxvi. 6. Mark xiv. 3.

⁵ The reality of the miracle was confirmed by his continuance in life, and using nourishment.

⁶ This is specially recorded as an extraordinary act of respect. St. Matthew and St. Mark relate that she poured it on His head.

⁷ G. P. "Simon's son." This is not found in the Cambridge manuscript, nor in the versions generally. Schott suspects it.

6. Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried¹ the things that were put therein.

7. Jesus, therefore, said: Let her alone, that she may keep it² against the day of My burial.

8. For the poor ye have always with you; but Me ye have not always.³

9. A great multitude, therefore, of the Jews, knew that He was there: and they came, not for the sake of Jesus only, but that they might see Lazarus, whom He had raised from the dead.

10. But the chief priests thought to kill Lazarus also:⁴

11. Because many of the Jews by reason of him went away,⁵ and believed in Jesus.

12. And on the next day a great multitude, that had come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord,⁶ the King of Israel.

14. And Jesus found a young ass, and sat upon it, as it is written:

15. "Fear not, daughter of Sion: behold, thy King cometh sitting on the colt of an ass."⁷

¹ Bloomfield thinks that the verb here implies to carry off by stealth, to purloin.

² Six manuscripts, including the Vatican and Cambridge, support this reading. "With this agree also the Saxon, Coptic, and Ethiopic versions, and the paraphrase of Nonnus." Campbell. Being the more difficult reading, it is not easily to be abandoned. G. P. "hath she kept this." *Keep* here means to do. Our Lord wishes her to be left free to do what was a kind of anticipated embalming.

³ Visibly present, so as to receive these marks of honor.

⁴ This was truly a mad design, as if Christ could not raise him again to life.

⁵ From their Jewish brethren.

⁶ This multitude was moved by the resuscitation of Lazarus to acknowledge Jesus as the Messiah.

⁷ Zacharias ix. 9. Matt. xxi. 7. Mark xi. 7. Luke xix. 35.

16. These things His disciples did not know at the first : but when Jesus was glorified,¹ then they remembered that these things were written of Him, and that they had done these things to Him.²

17. The multitude, therefore, which was with Him when He called Lazarus out of the grave, and raised him from the dead, bore testimony.³

18. For which reason also the people came to meet Him : because they heard that He had performed this miracle.

19. The Pharisees, therefore, said among themselves : Do ye see that we prevail nothing ?⁴ Behold, the whole world⁵ is gone after Him.

20. Now there were certain gentiles⁶ among them who came up to adore on the festival day.

21. These, therefore, came to Philip, who was of Bethsaida of Galilee,⁷ and desired him, saying : Sir, we wish to see⁸ Jesus.

22. Philip cometh and telleth Andrew :⁹ again Andrew and Philip told Jesus.

23. But Jesus answered them, saying : The hour is come, that the Son of man should be glorified.¹⁰

24. Verily, verily, I say to you, unless the grain of wheat falling into the ground, die,¹¹

25. Itself remaineth alone : but if it die, it bringeth

¹ When He had risen glorious, and ascended into heaven.

² This remark shows that they did not act with a view to the fulfilment of the prophecy, which, however, unconsciously they fulfilled.

³ Of the fact.

⁴ G. P. "ye prevail nothing." We do not succeed in our efforts to arrest His progress.

⁵ The people generally.

⁶ G. P. "Greeks."

⁷ Where gentiles lived.

⁸ Converse with.

⁹ The respect with which the apostles approached our Lord, to ask any favor, is apparent from this communication by Philip to Andrew.

¹⁰ By a heavenly manifestation.

¹¹ Putrify.

forth much fruit.¹ He that loveth his life, shall lose it : and he that hateth his life in this world, keepeth it unto life eternal.²

26. If any man minister³ to Me, let him follow Me; and where I am, there also shall My minister⁴ be. If any man minister to Me, him will My Father honor.⁵

27. Now My soul is troubled.⁶ And what shall I say ?⁷ Father, save Me from this hour.⁸ But for this cause⁹ I came unto this hour.

28. Father, glorify Thy name.¹⁰ A voice, therefore, came from heaven :¹¹ I have both glorified it, and I will glorify it again.

29. The multitude, therefore, that stood by and heard, said that it thundered.¹² Others said : An angel hath spoken to Him.

30. Jesus answered and said : This voice came not for Me, but for your sakes.

31. Now¹³ is the judgment¹⁴ of the world : now shall the prince of the world be cast out.¹⁵

¹ This implies that the death of Christ would be followed by a great increase of believers.

² He intimates that His followers must gain eternal life by suffering. Matt. x. 39; xvi. 25. Mark viii. 35. Luke ix. 24; xvii. 33.

³ Serve Me.

⁴ Servant.

⁵ "Reward." The term is used in both meanings.

⁶ Our Lord permitted His soul to be agitated with vehement emotions, arising from the contemplation of His approaching death.

⁷ "Shall I say?" is again understood.

⁸ From this time of suffering.

⁹ For this very purpose He had come. This reflection determines his acquiescence.

¹⁰ This prayer is put forth by Him, whilst He declines the other. This conflict of feeling was renewed in the garden, and gave occasion to the two-fold prayer : Father—let this cup pass away : nevertheless, not My will, but Thine be fulfilled.

¹¹ Distinct sounds were heard as from the skies.

¹² So loud was the sound.

¹³ Presently, at the crisis of His death.

¹⁴ Condemnation.

¹⁵ Be deprived of His almost boundless power.

32. And I, if I be lifted up¹ from the earth, will draw all things² to Myself.³

33. Now this He said, signifying what death He should die.

34. The multitude answered Him : We have heard from the law,⁴ that Christ abideth for ever;⁵ and how sayest Thou : The Son of man must be lifted up ? Who is this Son of man ?

35. Jesus, therefore, said to them : Yet a little while, the light is in you.⁶ Walk whilst ye have the light, that the darkness may not overtake you. And⁷ he that walketh in darkness knoweth not whither he goeth.

36. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.⁸

37. And although He had done so many miracles before them, they believed not in Him :

38. That⁹ the speech of Isaiah the prophet might be

¹ On the cross.

² Mankind generally. G. P. "all men." The Cambridge and another manuscript, and the Gothic and Saxon versions, as well as the Vulgate, have it in the neuter gender. All things are drawn to Christ, since every thing is subjected to His power.

³ By the grace purchased for men by His death. Those who yield not to the grace that invites them, are drawn by His power to punishment.

⁴ The ancient scriptures.

⁵ The scribes and Pharisees had some insight into the sublime attributes of the Messiah. Ps. cix. 4 ; cxvi. 2. Isai. xl. 8. Ezech. xxxvii. 25.

⁶ P. G. "with you." Griesbach and Schott correct the reading conformably to the Vulgate, which is supported by the Vatican, Cambridge, and three other uncial manuscripts, and by the versions. He warns them not to abuse the grace which His presence affords. He is the light of the world.

⁷ For.

⁸ Departed secretly. It does not imply that after He had left them, He concealed Himself.

⁹ So that the saying of Isaiah was fulfilled. It is usual with Hebrew writers to put the result as if it were the object had in view: Is. liii. 1. Rom. x. 16.

prophet might be fulfilled which he said : Lord, who hath believed our report ?¹ and to whom hath the arm² of the Lord been revealed ?³

39. On this account they could not⁴ believe, because Isaiah said again :

40. He hath blinded their eyes, and hardened their hearts,⁵ that⁶ they should not see with the eyes, nor understand with the heart, and be converted, and I should heal them.

41. These things said Isaiah, when he saw His glory, and spake of Him.

42. However, many of the chief men also believed in⁷ Him : but because of the Pharisees they did not own it,⁸ that they might not be cast out of the synagogue.

43. For they loved the glory of men, more than the glory of God.

44. But Jesus cried, and said : He that believeth in Me, doth not believe in Me,⁹ but in Him that sent Me.

45. And he that seeth Me, seeth Him that sent Me.¹⁰

¹ That which they heard from us.

² Power.

³ Made manifest.

⁴ They could not believe consistently with the prophetic vision. The impossibility arose from the perverseness of their own hearts which was revealed to Isaiah, vi. 9. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. Act. xxviii. 26. Rom. xi. 8.

⁵ All things are ascribed to God, as the supreme Ruler, but as secondary causes are the immediate sources of events, these are attributable to Him, according to the variety of the causes. Blindness and hardness are directly caused by the wilful perversity of man, and cannot be ascribed to God, only inasmuch as by an unsearchable decree, He abandons the sinner to himself. He blinds by withholding His light against which the sinner closed his eyes : He hardens by withholding the grace, of which the sinner proved himself unworthy.

⁶ So that they might not see.

⁷ In their hearts.

⁸ Acknowledge Him openly.

⁹ Absolutely, but rather in the Father.

¹⁰ As it were manifested through Christ.

46. I am come a light into the world ; that whosoever believeth in Me, may not remain in darkness.

47. And if any man hear My words, and keep them not,¹ I do not condemn him :² for I came not to condemn the world, but to save the world.

48. He that despiseth Me, and receiveth not My words, hath one that condemneth him ; the word that I have spoken,³ the same will condemn him on the last day.

49. For I have not spoken of Myself, but the Father who sent Me : He gave me commandment⁴ what I should say, and what I should speak.⁵

50. And I know that His commandment is⁶ life everlasting. The things therefore that I speak ; even as the Father said unto Me, so do I speak.

CHAPTER XIII.

Christ washes the feet of His disciples : the treason of Judas : the new commandment of love.

1. Before the festival day of the passover,⁷ Jesus know-

¹ G. P. "Believe not." A considerable number of manuscripts, amongst which are the Alexandrian and the Cambridge, read as the Vulgate, as also both the Syriac, the Coptic, Armenian, Ethiopic, Arabic, and Saxon versions, together with the paraphrase of Nonnus. See *Campbell*.

² As of Himself.

³ The truths declared by Christ will be a cause of condemnation to such as reject them. Mark xvi. 16.

⁴ He charged Me.

⁵ The terms are synonymous ; but the latter may be understood of diffuse instruction.

⁶ Obedience to the commandment is rewarded with everlasting life.

⁷ Matt. xxvi. 2. Mark xiv. 1. Luke xxii. 1. The paschal lamb was immolated at sunset, when the feast of passover began. It was at that time that Jesus celebrated the paschal supper, as the three other evangelists relate. The following day may have been designated "the festival day of the passover," as connected with the immolation and banquet of that evening.

ing that His hour was come, that He should pass out of this world to the Father, having loved His own¹ who were in the world, He loved them unto the end.²

2. And during supper,³ (the devil having now put into the heart⁴ of Judas Iscariot, the son of Simon, to betray Him,)

3. Knowing⁵ that the Father had given Him all things into His hands, and that He came from God,⁶ and goeth to God :

4. He riseth from supper, and layeth aside His⁷ outer garments, and having taken a towel, girded Himself.⁸

5. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith He was girded.

6. He cometh, therefore, to Simon Peter. And Peter saith to Him : Lord, dost Thou wash my feet ?

7. Jesus answered, and said to him : What I am doing, thou knowest not now, but thou shalt know hereafter.⁹

8. Peter saith to Him : Thou shalt never wash my feet.

¹ His disciples then and thenceforward throughout ages.

² With constant persevering affection, of which he left a lasting proof for all ages in the eucharist. St. John merely alludes to this, since its institution was already narrated by three evangelists. The passion of Christ likewise which He embraced for our sakes was a splendid evidence of his unfailing love.

³ The paschal supper. The use of the perfect participle in the Greek and Vulgate does not imply that the supper was over. Matt. xiii. 21 ; xxvi. 6.

⁴ The power of fallen spirits to tempt men by evil suggestions is manifest from this passage.

⁵ The foreknowledge of Christ and His power are declared, that we may not ascribe His sufferings to necessity, and may admire the more His condescension.

⁶ Inasmuch as the second Divine Person, who proceeds from the Father, had assumed human nature. As man He did not exist previous to His incarnation.

⁷ His outward robe.

⁸ As a servant.

⁹ The mere cleansing of the feet was not the object which Christ had in view, but to teach humility by example.

JESUS answered him: If I wash thee not,¹ thou shalt have no part with Me.

9. Simon Peter saith to Him: Lord, not my feet only, but also my hands, and my head.

10. JESUS saith to him: He that is washed,² needeth not but to wash his feet; but³ he is clean wholly. And ye are clean,⁴ but not all.

11. For He knew who he was that would betray Him: therefore He said: Ye are not all clean.

12. Then after He had washed their feet, and taken His garments, being sat down again, He said to them: Know ye what I have done to you?

13. Ye call Me Master,⁵ and Lord; and ye say well; for so I am.

14. If then I, the Lord and the Master, have washed your feet; ye also ought to wash the feet of each other.

15. For I have given you an example, that as I have done to you, so ye do also.⁶

16. Verily, verily, I say to you: The servant is not greater than his lord: neither is the messenger⁷ greater than he that sent him.

¹ Peter could have no share with Christ, unless he were purified by His grace: and obstinacy in opposing His will in this circumstance, although it proceeded from reverence for His Divine character, would have been an offence punishable with the loss of His favor.

² He who had washed his hands and head, as was customary before sitting down to eat. Some think that it means: "he who has bathed," and affirm that persons invited to feasts bathed at home, and yet had their feet washed by servants on arriving at the banquet room.

³ Since he is entirely clean.

⁴ From sin.

⁵ Teacher.

⁶ Not so much by imitating this special act of humility, as by cherishing the spirit with which it was performed, and being ready for all similar acts. "Having this example before us, beloved, and looking on this image of the charity of Christ, let us entertain a low opinion of ourselves, and always believe that our brethren have better and higher qualities: for this is what Christ wished to lead us to by His example."

St. Cyril Alex.

⁷ Lit. apostle. Matt. x. 24. Luke vi. 40. Infra xv. 20.

17. If¹ ye know these things, ye shall be blessed, if ye do them.

18. I speak not of you all : I know whom I have chosen ; but that the Scripture may be fulfilled : He that eateth bread² with Me, shall lift up his heel against Me.³

19. Now I tell you,⁴ before it come to pass, that when it shall come to pass, ye may believe that I am He.⁵

20. Verily, verily, I say to you, he that receiveth whomsoever I send, receiveth Me : and he that receiveth Me, receiveth Him who sent Me.⁶

21. When Jesus had said these things, He was troubled in spirit : and He testified, and said : Verily, verily, I say to you, one of you will betray Me.⁷

22. The disciples, therefore, looked one upon another, doubting of whom He spake.

23. Now there was leaning on the bosom⁸ of Jesus one of His disciples, whom Jesus loved.⁹

24. Simon Peter, therefore, beckoned to him,¹⁰ and said to him : Who is it of whom He speaketh ?

25. He therefore,¹¹ leaning¹² on the breast of Jesus, saith to Him : Lord, who is it ?

26. Jesus answered : He it is to whom I shall reach

¹ Since.

² To eat bread, in Scripture, is to take food of any kind.

³ Ps. xl. 10. To supplant and overthrow. Some think that allusion is made to the efforts of wrestlers to trip up each other. Others think that it implies an allusion to horses, or other animals that kick.

⁴ Of the treason that is planned.

⁵ The Messiah.

⁶ Matt. x. 40. Luke x. 16.

⁷ Matt. xxvi. 21. Mark xiv. 18. Luke xii. 21.

⁸ As they lay at table, reclined on couches on the left arm, with their feet extended outwards, John, who lay next to our Lord, leaned over on his bosom.

⁹ Specially.

¹⁰ The reverence of Peter for His Divine Master is very apparent in his abstaining from directly addressing Him.

¹¹ G. P. "them." Schott favors the Vulgate reading.

¹² P. "lying on." The Greek *ἐκκείμενος*.

bread¹ dipped.² And when He had dipped the bread, He gave it to Judas Iscariot, son³ of Simon.

27. And after the morsel, Satan entered into him.⁴ And Jesus said to him : That which thou dost,⁵ do quickly.⁶

28. Now no one at the table knew for what purpose He said this to him.⁷

29. For some thought, because Judas had the purse, that Jesus had said to him : Buy those things which we have need of for the festival day :⁸ or that he should give something to the poor.

30. He therefore having received the morsel,⁹ went out immediately. And it was night.

31. When he therefore was gone out, Jesus said : Now¹⁰ is the Son of man glorified,¹¹ and God is glorified in Him.

32. If God be glorified in Him, God also will glorify Him in Himself :¹² and immediately¹³ will He glorify Him.

33. Little children,¹⁴ yet a little while I am with you. Ye shall seek Me, and as I said to the Jews :¹⁵ Whither I go, ye cannot come ; so I say to you now.

¹ The Greek term is applicable to meat, or any food.

² In the sauce.

³ Son is understood.

⁴ Took full possession of him. Being unmoved by this act of familiarity on the part of our Lord, his soul was delivered over to the enemy.

⁵ What thou art resolved on doing.

⁶ This was said to show Judas that our Lord knew his base design, and defied him. It was not intended to stimulate him.

⁷ This is extraordinary, considering that Christ had given the token : but the minds of the apostles were agitated, and they could not conceive that any of their number could be guilty of so base treason.

⁸ The next day was so called, although the festival had already begun.

⁹ From the narrative it does not appear that Judas received the eucharist, but it is generally presumed that he did.

¹⁰ Presently, soon.

¹¹ In His approaching sufferings, which will result in His glory. The preterite is put for the future in the prophetic style.

¹² By assuming His humanity to the glory of the Godhead.

¹³ Soon after His humiliation.

¹⁴ This is a term of affection.

¹⁵ The evangelist, writing for gentile converts, probably uses this term, instead of one employed by our Lord. As the apostles themselves

34. A new¹ commandment I give you : that ye love one another ; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are My disciples, if ye have love one for another.

36. Simon Peter saith to Him : Lord, whither goest Thou ?² Jesus answered : Whither I go, thou canst not follow Me now ; but thou shalt follow³ hereafter.⁴

37. Peter saith to Him : Why cannot I follow Thee now ? I will lay down my life for Thee.⁵

38. Jesus answered him : Wilt thou lay down thy life for Me ? Verily, verily, I say to thee, the cock will not crow, till thou deny Me thrice.

CHAPTER XIV.

The continuation of our Lord's discourse.

1. Let not your heart be troubled. Ye believe⁶ in God, believe⁷ also in Me.⁸

2. In My Father's house there are many mansions. If ~~not~~, I would have told you ; that⁹ I go to prepare a place for you.

were Jews, He is not likely, when addressing them, to have spoken of others under that appellation.

¹ As not being previously understood, or practised.

² Peter understood from the tenor of our Lord's discourse, that He was soon to leave them.

³ G. P. "Me." Lachmann and Schott cancel it as wanting in the chief manuscripts and versions.

⁴ "Our Lord intimates that Peter would afterwards follow him, by dying on a cross." St. Cyril Alex.

⁵ This was said with great sincerity, but without a becoming sense of his own weakness.

⁶ It may be rendered in the imperative, the Greek text being ambiguous.

⁷ Or "Ye believe."

⁸ Who am His Messenger, His Son, and one with Him.

⁹ "The Alexandrian, Cambridge, and several other manuscripts, do in like manner introduce the clause with &c. The Armenian version also

3. And if I go, and prepare a place for you, I will come again, and take you to Myself, that where I am, ye also may be.

4. And ye know whither I go, and ye know the way.

5. Thomas saith to Him : Lord, we know not whither Thou goest,¹ and how can we know the way ?

6. Jesus saith to him : I am the way, and the truth, and the life. No man cometh to the Father, but through Me.

7. If ye had known Me, ye would without doubt have known My Father also : and henceforth ye will know Him, and ye have seen Him.²

8. Philip saith to Him : Lord, show us the Father, and it is enough for us.³

9. Jesus saith to Him : So long a time have I been with you ; and have you not known Me ? Philip, he that seeth Me, seeth the Father also.⁴ How sayest thou, show us the Father ?

10. Do ye not believe that I am in the Father, and the Father is in Me ?⁵ The words that I speak to you, I speak not

agrees with the Vulgate. So does the Saxon. Nonnus likewise uses this conjunction." Campbell. This critic, however, thinks that the evidence in favor of the common reading greatly preponderates. The sense, according to the Vulgate, is, that Christ would have given the apostles the assurance that He was going to prepare for them places in the kingdom of heaven, if there were any reason to apprehend any want of a place. "I will not then go," He says, 'as if to prepare mansions for you which are in great number, but to renew the path, which you have lost by sin, that you may ascend by it to the society of angels." St. Cyril Alex.

¹ The apostles knew in a general way that Christ was in some short time to depart from this world, and return to His Father : they did not know, at that time, that He was speaking of this departure.

² His Majesty being reflected in the second Person incarnate.

³ We desire nothing more than this happiness.

⁴ The Deity is invisible. Those who saw Jesus Christ, saw God the Father, as far as He can be seen in this mortal life, the Father and the Son being one, and the human nature of Christ manifesting the power of the Divine Person dwelling in it.

⁵ By immanent union.

of Myself: but the Father¹ who abideth in Me, He doeth the works.²

11. Believe ye not³ that I⁴ in the Father, and the Father in me?

12. Otherwise believe⁵ on account of the works themselves. Verily, verily, I say to you, he that believeth in Me, the works which I do, he also shall do, and greater than these shall he do.⁶

13. Because I go to the⁷ Father: and whatsoever ye shall ask the Father in My Name, that will I do:⁸ that the Father may be glorified in the Son.

14. If ye ask Me any thing in My name, that I will do.⁹

15. If ye love Me, keep My commandments.

16. And I will ask the Father,¹⁰ and He will give you

¹ But as moved and directed by the Father.

² Miraculous works are directly attributed to the Father, as omnipotence, although common to the three Divine Persons, is specially ascribed to Him.

³ G. P. "Believe Me." The negation is found in the Saxon version.

⁴ The auxiliary verb is understood, but not expressed in the text.

⁵ G. P. "Me." Suspected by Schott.

⁶ Some of the servants of Christ have performed miracles greater than those which He performed: but their power was altogether derived from Him. Whilst sojourning on earth, He did not manifest as fully His divine power, by His miraculous works, as after His ascent into heaven through His servants: "I go to the Father, to sit and reign with Him, as God of God: and therefore I will declare the more My power and virtue by the grace which I will give you: whatsoever you shall seek in My Name, I will do. The time of My humiliation being passed in which I acted in an humble manner on account of the divine dispensation, I will do more manifestly as God the things which are of God." St. Cyril Alex.

⁷ G. P. "My." Cancelled by Lachmann and Schott.

⁸ Our Lord speaks of Himself as performing what is asked of the Father in His Name; thus showing the unity of the Divine Nature, since the Son grants what is asked of the Father. Matt. vii. 7. 21, 22. Mark xi. 24. Infra xvi. 23.

⁹ He shows that prayer is to be addressed to Him absolutely, and that His power extends to all that may be asked.

¹⁰ The distinction of the Divine Persons is manifest, since the Son Himself asks the Father to bestow the grace of the Holy Spirit.

another paraclete,¹ that He may abide with you forever,²

17. The Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him :³ but ye shall know Him ; because He will abide in you, and be in you.

18. I will not leave you orphans : I will come to you.⁴

19. Yet, a little while, and the world seeth Me no more. But ye see Me :⁵ because I live,⁶ and ye shall live.⁷

20. In that day⁸ ye shall know that I am in My Father, and ye in Me, and I in you.⁹

21. He that hath¹⁰ My commandments, and keepeth them : he it is who loveth Me. And he that loveth Me, will be loved by My Father ; and I will love him, and will manifest Myself to him.¹¹

22. Judas, not the Iscariot, saith to Him : Lord, how is it¹² that Thou wilt manifest Thyself to us, and not to the world ?

23. Jesus answered, and said to him : If any one love Me, he will keep My word, and My Father will love him,

¹ Comforter, exhorter.

² Not for a time, as our Lord abode with them, but always. The Greek terms *αἰς τὸν αἰῶνα* embrace all duration of time ; and have here nothing to limit them, so that the promise is justly believed to include the successors of the apostles to the end of time.

³ The corruption of the world prevents worldlings from seeing the Holy Spirit with the eye of faith.

⁴ Christ in person came to the apostles after His resurrection : He came, through the sanctifying influences of the Spirit, on Pentecost ; and He abides all days with the apostolic ministry.

⁵ The apostles saw Christ risen from the dead ; and with enlightened faith they continued to contemplate Him, and walk in His presence, during their whole ministry.

⁶ In the glory of the Father.

⁷ Partaking of celestial life.

⁸ At that time—then.

⁹ The union of the apostles with Christ by grace faintly resembles His union with the Father.

¹⁰ He that knows.

¹¹ By special communications, and afterwards in glory.

¹² Literally : " What hath happened ? "

and we will come to him, and will make our abode with him :¹

24. He that loveth Me not, keepeth not My words : and the word which ye have heard, is not mine, but the Father's who sent Me.

25. These things have I spoken to you, abiding with you.

26. But the paraclete, the Holy Ghost, whom the Father will send in My Name, He will teach you all things,² and bring all things to your mind, whatsoever I have said to you.

27. Peace³ I leave with you, My peace I give unto you : not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

28. Ye have heard that I said to you : I go away, and I come unto you. If ye loved Me, ye would indeed be glad, because⁴ I go to the Father : for the Father⁵ is greater than I.⁶

29. And now I have told you before it come to pass, that when it shall come to pass, ye may believe.⁷

30. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing.⁸

31. But that the world may know that I love the Father, and as the Father hath given Me commandment,⁹ so do I : Arise, let us go hence.¹⁰

¹ By this is insinuated that the manifestation spoken of is by grace in the heart.

² Appertaining to salvation.

³ Inward peace; even amidst persecution.

⁴ G. P. "I said." Griesbach and Schott cancel it, on the authority of the Alexandrian, Vatican and Cambridge manuscripts, and many versions.

⁵ G. P. "My." Schott suspects it, as being wanting in four of the uncial manuscripts, including the Alexandrian and Vatican, and in several versions, as also in the quotations of the Latin Fathers especially.

⁶ The Father is greater than the Son as man. The lovers of Christ should rejoice that His human nature was so soon to be enthroned in the glory of the Father.

⁷ The like sentence occurs in the preceding chapter, v. 19.

⁸ Any ground for persecution.

⁹ Acts ii. 23.

¹⁰ To suffer and die willingly.

CHAPTER XV.

A continuation of the discourse of Christ.

1. I am the true vine;¹ and My Father is the husbandman.²

2. Every branch³ in Me, that beareth not fruit, He will lop off: and every one that beareth fruit, He will cleanse it,⁴ that it may bring forth more fruit.

3. Now ye are clean by reason of the word, which I have spoken to you.⁵

4. Abide in Me, and I⁶ in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me.

5. I am the vine: ye the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me ye can do nothing.⁷

6. If any one abide not in Me, he will be cast forth as a branch,⁸ and⁹ it will wither, and they will gather it¹⁰ up, and cast it into the fire, and it burneth.¹¹

¹ The figurative meaning is manifest: Christ calls Himself the true vine, not to affirm that He was really a vine, but that He was such in His relation to the apostles, imparting to them a vivifying influence, and enabling them to bear fruit, in a more direct and efficacious manner than the vine-stock communicates with its branches.

² Vine-dresser. The genus is put for the species.

³ That is in Me.

⁴ By pruning. The servants of God are purified by affliction, which is like the pruning-knife of the vine-dresser.

⁵ The word has served to purify the apostles, by exciting them to hate sin, and love Christ. *Supra* xiii. 10.

⁶ Will abide.

⁷ Without the aid and blessing of Christ the apostles could not draw men to His faith and love: without His grace no one can do aught towards salvation.

⁸ Lopped off.

⁹ "Which withereth." By a Hebraism the conjunction here has the force of a relative as in *Ruth* i. 11.

¹⁰ G. P. "them." Three uncial manuscripts and the versions generally have the singular.

¹¹ So shall he who separates himself from Christ fall into the flames of hell.

7. If ye abide in Me, and My words abide in you,¹ ye shall ask whatever you wish,² and it shall be done for you.

8. In this is My Father glorified,³ that ye bring forth very much fruit, and become⁴ My disciples.

9. As the Father hath loved Me, I also have loved you. Abide in My love.

10. If ye keep My commandments, ye will abide in My love: as I also have kept the commandments of My Father, and I abide in His love.

11. These things I have spoken to you, that My joy may be⁵ in you, and your joy may be filled.

12. This is My⁶ commandment, that ye love one another, as⁷ I have loved you.

13. Greater love than this no man hath, that a man lay down⁸ his life for⁹ his friends.

14. Ye are My friends, if ye do the things that I command you.

15. I will not now call you servants, for the servant knoweth not what his lord doeth:¹⁰ but I have called you friends: because all things whatsoever I have heard of My Father,¹¹ I have made known to you.

16. Ye have not chosen Me; but I have chosen you,¹² and I have appointed you that ye should go, and should

¹ Directing your conduct.

² In order to salvation, and dependently on the divine decrees.

³ It is equivalent to the future.

⁴ In deed as well as in profession.

⁵ G. P. "might abide." Schott thinks that the Vulgate reading is incorrect.

⁶ Special. Supra xiii. 34. Ephes. v. 2. I Thess. iv. 9.

⁷ After the manner in which.

⁸ Peril.

⁹ In defence of.

¹⁰ The slave knows not the secret counsels of his master, the end to which his actions are directed.

¹¹ The counsels of God—all things communicable to men as far as they were then capable of receiving them, for some things were reserved which they could not then bear. Ch. xiv. 12.

¹² Called you to the apostleship. Matt. xxviii. 19.

bring forth fruit, and your fruit should remain : that¹ whatsoever ye shall ask the Father in My Name, He may give it to you.

17. These things I command you, that ye love one² another.

18. If the world³ hate you, know ye that it hath hated Me before you.

19. If ye had been of the world,⁴ the world would love its own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember My word that I said to you : The servant is not greater than his master. If they have persecuted Me, they will persecute you also : if they have kept⁵ My word, they will keep yours also.

21. But all these things they will do to you for My Name's sake, because they know not Him who sent Me.

22. If I had not come, and spoken to them, they would not have sin : but now they have no excuse for their sin.⁶

23. He that hateth Me, hateth My Father also.⁷

24. If I had not done among them works which no other man hath done, they would not have sin : but now they have both seen⁸ and hated both Me and My Father.

25. But that the word may be fulfilled which is written in their law : For they hated Me without cause.⁹

¹ So that—He will give.

² 1 John iii. 11 ; iv. 7.

³ That portion of mankind which is corrupt and impious.

⁴ Animated with its spirit.

⁵ "Observed." Our Lord intimates that the apostles should not be chagrined, if their preaching met with no better success than His own. The want of a negative particle does not detract from this explanation, since the following sentence shows that it is implied. "He admonishes us to be resigned when our instructions are neglected." St. Cyril Alex. See *Supra* xiii. 16. Matt. x. 24. Matt. xxiv. 9.

⁶ Having rejected the truth propounded to them.

⁷ Implicitly, notwithstanding any profession of reverence.

⁸ The works.

⁹ Ps. xxiv. 19 ; xxxiv. 19.

26. But when the paraclete cometh,¹ whom I shall send to you from the Father, the Spirit of truth, who proceedeth from the Father, He will give testimony of Me.

27. And ye shall give testimony, because ye are with Me from the beginning.

CHAPTER XVI.

The conclusion of the last discourse of Christ.

1. These things have I spoken to you, that you may not be scandalized.²

2. They will cast you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he offereth homage³ to God.

3. And these things will they do to you, because they have not known⁴ the Father, nor Me.

4. But these things I have told you, that when their hour shall come, ye may remember that I told you of them.

5. But I told you not these things from the beginning, because I was with you. And now I go to Him that sent Me, and none of you asketh Me: Whither art Thou going?⁵

6. But because I have spoken these things to you, sorrow hath filled your heart.

7. But I tell you the truth: it is expedient for you that

¹ Luke xxiv. 49.

² Shaken in faith.

³ The Greek terms have this force.

⁴ With saving faith.

⁵ G. P. "the time." Lachmann and Schott insert the relative pronoun, on the authority of an uncial manuscript and some versions.

* Peter had asked: (xiii. 36) and Thomas had said to Him: "Lord, we know not whither thou goest," (xiv. 5,) but had not directly asked Him the question. Our Lord reproaches them with a want of solicitous inquiry about so momentous an event.

I go: for if I go not, the Paraclete will not come to you:¹ but if I go, I will send Him to you.

8. And when He is come, He will convict the world² of sin, and of justice, and of judgment.

9. Of sin, because they believed not in Me.³

10. And of justice,⁴ because I go to the Father; and ye will see Me no longer.

11. And of judgment,⁵ because the prince of this world is already judged.

12. I have yet many things to say to you: but ye cannot bear them now.

13. But when He, the Spirit of truth, shall come, He will teach you all the truth.⁶ For He will not speak of Himself: but what things soever He hath heard,⁷ He will speak: and the things that are to come He will show you.

¹ Such was the counsel of God, that whilst the apostles enjoyed the visible presence of Christ, they should not receive the gifts of the Holy Spirit; the full manifestation of His divinity by such communication being reserved to the period when His humanity would be glorified. During the time of His humiliation it was not expedient that His divinity should be thus manifested.

² Carnal men.

³ Notwithstanding My words and works. The Holy Spirit brought many to a sense of the grievousness of their sin in rejecting Christ; and by His light and gifts showed to all that unbelief was without excuse.

⁴ The justice—holiness—of Christ was shown by the Holy Spirit: its reward in the kingdom of heaven was also pointed out, and the withdrawal of the presence of Christ from men was seen to be the consequence of their neglect to profit by it. St. Cyril Alex. understands that the Holy Ghost will justify the faithful—show them to be just in believing the divinity of Christ, since in reality He withdrew from the world to go to His Father.

⁵ Condemnation. Satan, who is styled prince of this world, was condemned and crushed by Christ. "He is condemned, inasmuch as he cannot overcome such as through the faith of Christ are sealed with the Holy Ghost for justice and sanctification." St. Cyril Alex.

⁶ Appertaining to salvation. Lit. "He will lead you into all the truth."

⁷ From the Father and the Son, by the communication of the Divine essence.

14. He will glorify Me, because He will receive of Mine,¹ and show to you.²

15. All things whatsoever the Father³ hath, are Mine. Therefore I said that He will receive of Mine, and show to you.

16. A little while, and now ye will not see Me: and again a little while, and ye will see me:⁴ because I go to the Father.

17. Then some of His disciples said, one to another: What is this that He saith to us: 'A little while, and ye shall not see Me; and again a little while, and ye will see Me, and, because I go to the Father?'

18. They said, therefore: What is this that He saith: A little while? We know not what He speaketh.

19. And⁵ JESUS knew that they had a mind to ask Him; and He said to them: Of this do you inquire among yourselves, because I said: A little while, and ye shall not see Me: and again a little while, and ye will see Me?

20. Verily, verily, I say to you, that ye shall lament and weep, but the world shall rejoice: and ye shall be made sorrowful, but your sorrow shall be turned into joy.

21. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.⁶

22. So also ye now indeed have sorrow, but I will see you again;⁷ and your heart will rejoice; and your joy no man shall take from you.

¹ Of that essence which is common to the three Divine persons.

² The Divine Spirit communicated to the apostles light regarding things divine.

³ The Divine Nature.

⁴ After His resurrection, as also after their death.

⁵ P. "Now." G. *adv.* The Vulgate reading *de* is found in a manuscript in cursive characters, and in many versions. Schott rejects both particles.

⁶ By this similitude our Lord intimates that the apostles would have reason to exult in the final results of their labors and sufferings.

⁷ After His resurrection, and also after their death.

23. And in that day ye will not ask Me any thing. Verily, verily, I say to you : if ye ask the Father any thing in My name, He will give it you.¹

24. Hitherto ye have not asked any thing in My name : Ask, and ye shall receive, that your joy may be full.

25. These things I have spoken to you in figures.² The hour cometh when I will no more speak to you in figures, but I will show you plainly³ of the Father.

26. On that day, ye will ask in My name : and I say not to you, that I will ask the Father for you :

27. For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth⁴ from God.

28. I came forth from the Father, and I am come into the world : again I leave the world, and I go to the Father.

29. His disciples say to Him : Behold, now Thou speakest plainly, and speakest no figure.

30. Now we know that Thou knowest all things,⁵ and Thou needest not that any man should ask⁶ Thee. By this we believe that Thou comest forth from God.

31. Jesus answered them : Do ye now believe ?

32. Behold, the hour cometh,⁷ and it is already⁸ come, that ye will be scattered, every man to his own,⁹ and will leave Me alone : and yet I am not alone, because the Father is with Me.

¹ Matt. vii. 7 ; xxi. 22 ; Mark xi. 24 ; Luke xi. 9 ; Supra xiv. 13 ; James i. 5.

² In enigmatical expressions. G. P. "but." This conjunctive particle is rejected by Schott, not being found in four uncial manuscripts, nor in several versions.

³ By the light of the Holy Spirit.

⁴ By eternal generation as God, by special mission as man.

⁵ Since He knew their secret thoughts and discourses, without any intimation from any one.

⁶ Inform.

⁷ Matt. xxvi. 31 ; Mark xiv. 27.

⁸ G. P. "Now." This is wanting in many manuscripts and versions. Some have $\eta\delta\eta$, as the Vulgate.

⁹ Home.

33. These things I have spoken to you, that in Me ye may have peace. In the world ye will have distress: but have confidence, I have overcome the world.

CHAPTER XVII.

The prayer of Christ.

1. These things JESUS spake, and lifting up¹ His eyes to heaven,² He said: Father, the hour³ is come, glorify⁴ Thy Son, that Thy Son⁵ may glorify Thee.

2. As Thou hast given to Him⁶ power over all flesh,⁷ that He may give eternal life⁸ to all whom Thou hast given to Him.⁹

3. Now this is¹⁰ eternal life: that they know¹¹ Thee, the only true God,¹² and JESUS CHRIST,¹³ whom Thou hast sent.¹⁴

¹ G. P. "He lifted up." Five uncial and several cursive manuscripts, as also some versions, have the participle.

² G. P. "and." The conjunction is omitted in the same manuscripts.

³ The time appointed is approaching. It is usual to speak of that which is near, as if it was already accomplished.

⁴ Manifest His acceptance. Our Lord prays that His humiliation may be attended with the manifestation of His divinity.

⁵ G. P. "also." The conjunction καὶ is wanting in the three chief manuscripts, and in many versions.

⁶ As man. Matt. xxviii. 18.

⁷ All men.

⁸ Purchased for them by His death.

⁹ By gracious decree.

¹⁰ The means of attaining to life.

¹¹ By faith.

¹² As distinguished from heathen deities. St. Chrysostom and St. Augustin among the ancients, and Heinsius among moderns, think that there is here an inversion, so that the text should read: "This is eternal life, that they know Thee, and Jesus Christ, whom Thou hast sent, the only true God." Such inversions are not unusual with this evangelist: ex. g.: "Whosoever is not just, is not of God, nor he that loveth not his brother." 1 John iii. 10. "The Lord God Almighty is the temple thereof, and the Lamb." Apoc. xxi. 22.

¹³ Eternal life depends on the knowledge of Christ, as well as of the Father.

¹⁴ His divine mission must be recognised, His teaching embraced, and by a necessary consequence, His Divinity must be adored.

4. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

5. And now glorify Thou Me, O Father, with Thyself,¹ with the glory which I had with Thee,² before the world was.³

6. I have manifested Thy⁴ Name to the men whom Thou hast given Me out of the world. Thine they were,⁵ and Thou gavest them to Me:⁶ and they have kept Thy word.

7. Now they have known⁷ that all things which Thou hast given Me, are from Thee.⁸

8. Because the words which Thou gavest to Me,⁹ I have given to them; and they have received them, and they have known in very deed that I came forth from Thee,¹⁰ and they have believed that Thou didst send Me.¹¹

9. I pray for them:¹² I pray not for the world,¹³ but for those whom Thou hast given Me,¹⁴ because they are Thine.¹⁵

¹ In Thy kingdom. He asks for His human nature the glory of heaven, that it may partake of the divine glory, which as God he had from eternity.

² In the unity of the Divine Nature.

³ Before the creation, from eternity, the Son was in the glory of the Father.

⁴ Nature, counsels, will, and doctrine.

⁵ By creation.

⁶ Having drawn them by grace.

⁷ They know.

⁸ All the divine perfections which the Son, as God, possesses, are from the Father, by the communication of the divine essence; all the prerogatives of the Son, as man, are from the Father, in union with the Son and Holy Spirit, but are ascribed to the Father, as the fount of the Deity.

⁹ To be communicated to men.

¹⁰ By eternal generation.

¹¹ As Messiah.

¹² Especially.

¹³ The carnal and impious were excluded from this special prayer of Christ, although on the cross He prayed even for those who crucified Him.

¹⁴ As disciples.

¹⁵ They belong to Thee by gracious choice.

10. And all My things are Thine, and Thine are Mine :¹ and I am glorified² in them.

11. And now I am not³ in the world, and these are in the world, and I come to Thee. Holy Father, keep in Thy Name⁴ those, whom Thou hast given Me : that they may be one⁵ as we also are.⁶

12. While I was with them,⁷ I kept them in Thy Name. Those whom Thou gavest Me have I kept :⁸ and none of them is lost but the son of perdition,⁹ that¹⁰ the Scripture may be fulfilled.

13. And now I come to Thee : and these things I speak in the world, that they may have the fulness of My joy in themselves.¹¹

14. I have given Thy word to them,¹² and the world hath hated them, because they are not of the world,¹³ as I also am not of the world.

15. I pray not that Thou wouldst take them out of the world,¹⁴ but that Thou wouldst keep them from evil.¹⁵

¹ There is a perfect community and identity of perfections between the Father and Son and Holy Spirit.

² I shall be glorified. The future is often spoken of as already past, according to the prophetic style, and Hebrew idiom.

³ I am about to leave.

⁴ In Thy doctrine and worship.

⁵ In unity of faith.

⁶ The unity of the disciples in faith is to resemble the unity of the Divine Persons in nature ; but it necessarily falls far short of the model.

⁷ G. P. "in the world." These words are wanting in four uncial manuscripts, and in several versions. Schott suspects them.

⁸ *Infra* xviii. 9.

⁹ Judas, who by his perversity made himself such. *Ps.* cviii. 8.

¹⁰ So that. The result is spoken of as the object, by a customary Hebraism.

¹¹ That they may have in themselves the fulness of joy in Me derived from Me.

¹² Instructed them, and authorized them to instruct others.

¹³ Not worldly-minded. As yet the apostles were imperfect, but not disposed to favor the corruption of the world.

¹⁴ Since they were to enlighten it and purify it by their ministry.

¹⁵ From corrupting the word entrusted to them—from being finally overcome in their ministerial labors by the opposition of the world.

16. They are not of the world, as I also am not of the world.

17. Sanctify¹ them in² the truth.³ Thy word is truth.

18. As⁴ Thou didst send Me into the world, I also have sent them into the world.

19. And for them do I sanctify⁵ Myself: that they also may be sanctified in truth.

20. And not for them only do I pray, but for those also who through their word shall believe in Me :⁶

21. That they all may be one,⁷ as Thou, Father, in Me, and I in Thee : that they also may be one in Us :⁸ that the world may believe that Thou hast sent Me.⁹

22. And the glory¹⁰ which Thou hast given to Me, I have given to them:¹¹ that they may be one,¹² as We also are one.

¹ Consecrate them to the announcement of truth. The term is rather expressive of official consecration, than of personal sanctification. See Bloomfield.

² P. "Through." The text agrees with the Vulgate.

³ G. P. "Thy truth." "The pronoun is not in some principal manuscripts, nor in the Vulgate, the Gothic, and the Saxon versions. Cyril seems not to have read it; and Bengelius and Mill reject it. It is very unnecessary here, as the explanation subjoined, "Thy word is the truth," sufficiently appropriates it." Campbell. Lachmann and Meyer expunge it.

⁴ In like manner, though not with equal authority.

⁵ "Devote," by instructing and training them. "Christ," says St. Cyril of Alexandria, "sanctified Himself for us, namely: He offered Himself to God the Father as a holy victim, reconciling the world to Him, and restoring our fallen race to His favor."

⁶ All the faithful instructed by the apostolic ministry are embraced in the prayer of Christ.

⁷ It is in the neuter gender in Greek, and strongly expresses the unity of the apostolic ministry, and of the body of believers.

⁸ Through the influence of divine truth and grace.

⁹ The unity of the Church is among the most splendid evidences of the divine mission of Christ.

¹⁰ In the kingdom of heaven.

¹¹ In hope, and by affording them means to attain to it.

¹² Glory was promised by Christ to His apostles to animate them to perfect unity.

23. I in them, and Thou in Me : that they may be made perfect in one,¹ and the world may know that Thou hast sent Me, and hast loved them, as Thou also hast loved Me.

24. Father, I will that where I am, they also whom Thou hast given Me, may be with Me : that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world.

25. Just Father, the world hath not known Thee : but I have known Thee : and these have known, that Thou hast sent Me.

26. And I have made known, and I will make known Thy Name to them, that the love with which Thou hast loved Me, may be in them,³ and I in them.⁴

CHAPTER XVIII.

The history of the passion of Christ.

1. When Jesus had said these things,⁵ He went forth with His disciples over the brook Cedron,⁶ where there was a garden, into which He entered with His disciples.⁷

¹ Perfectly united.

² The unity of the ministry is a token of divine approbation, since in so numerous and diversified a body, it could not be maintained for so many centuries by mere human means.

³ The communication of revealed truth is intended to excite the love of God in believers, and especially in its chosen heralds. This effect, however, is often prevented by the perversity of the human heart.

⁴ By grace, and by effectual assistance.

⁵ 2 Kings xv. 23. Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 39.

⁶ The common Greek has τῶν Κεδρῶν : but "the reading of the Vulgate, Jerome, and some good manuscripts, τοῦ Κεδρῶν, has been, by many commentators, from the time of Jerome to that of Griesbach, Kuinoel, and Tittman, thought to be the true one." Bloomfield. "This is one of the few passages in which the English translators have preferred the reading of the Vulgate, although unsupported, to the almost universal reading of the Greek." Campbell.

⁷ Two uncial manuscripts, one in cursive characters, and several versions support the Vulgate reading, which Campbell designates unsupported.

2. And Judas also, who betrayed Him, knew the place: because JESUS had often resorted thither together with His disciples.

3. Judas, therefore, having received a band of soldiers,¹ and officers² from the chief-priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

4. JESUS, therefore, knowing all things that should come upon Him,³ went forth, and said to them: Whom seek ye?

5. They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also who betrayed Him, stood with them.⁴

6. As soon, therefore, as He had said to them: I am He: they went backward and fell to the ground.⁵

7. Again therefore He asked them:⁶ Whom seek ye? And they said: Jesus of Nazareth.

8. JESUS answered: I have told you that I am He. If therefore ye seek Me, let these⁷ go their way.

9. That the word which He said might be fulfilled: Of those whom Thou hast given Me, I have not lost any one.⁸

¹ The number of this company is uncertain. As the officer is called χιλιάρχος, v. 12, some think that it consisted of a thousand men. There was a cohort supposed to consist of 1000, or 600 men, in garrison at the castle of Antonia. The high-priest, fearing a rescue, or tumult, may have obtained their services from the governor. Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

² The Latin *ministros* corresponds to the Greek, ὑπηρέτης, and is applicable to attendants, or officers. Persons in office in the court of the high-priest are here meant.

³ The evangelist marks His foreknowledge, that we may understand that of His own free will He presented Himself to suffer for our sins.

⁴ The audacity of the traitor is marked. This evangelist omits the mention of his kiss.

⁵ That is, they fell on their backs. There is a diacresis in the text. The sudden prostration of a numerous body of soldiers at the simple word of Christ, was an admirable evidence of His majesty and power.

⁶ When they had risen on their feet.

⁷ The apostles.

⁸ The words of our Lord, recorded ch. xvii. 12, seem to have been directly spoken of the preservation of the apostles in faith, and in the grace of God: but it is not extraordinary that they should mean also

10. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear.¹ And the name of the servant was Malchus.

11. Jesus therefore said to Peter : Put up thy sword into the scabbard. The cup² which My Father hath given Me, shall I not drink it ?

12. Then the band, and the tribune,³ and the officers of the Jews, took Jesus, and bound Him :

13. And they led Him away to Annas first,⁴ for he was father-in-law to Caiphas, who was the high-priest of that year.

14. Now Caiphas was he who had given the counsel to the Jews : that it was expedient that one man should die for the people.⁵

15. And Simon Peter followed Jesus, and so did another disciple.⁶ And that disciple was known to the high-priest, and he went in with Jesus into the court of the high-priest.

16. But Peter stood without at the door. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter.⁷

17. The maid therefore that was portress, saith to Peter : Art not thou also one of the disciples of this man ? He saith : I am not.

18. Now the servants and officers stood at a coal fire,

preservation from death, whilst in the company of our Lord. The divine words often have a twofold meaning.

¹ The ardor of Peter is here manifest.

² Sufferings are often represented as a cup with bitter ingredients.

³ *χιλίαρχος*, captain of a thousand.

⁴ Luke iii. 2. Annas, who had been removed from his office by Valerius Gratus, was probably the contriver of the measure, and so Christ was led to his house in the first instance, that his instructions might be received as to ulterior measures. He sent Him directly to Caiphas, where the matters here detailed took place. The other evangelists omit mentioning the visit to Annas, and relate at once what occurred at the house of Caiphas.

⁵ Supra xi. 49.

⁶ John himself, or more probably one not of the twelve. Matt. xxv. 58 ; Mark xiv. 54 ; Luke xxii. 55.

⁷ This act of kind attention exposed Peter to danger.

because it was cold, and warmed themselves: and Peter also was standing with them, and warming himself.

19. The high-priest therefore asked Jesus concerning His disciples, and concerning His doctrine.

20. Jesus answered Him: I have spoken openly to the world: I have always taught in¹ synagogue, and in the temple, whither all the Jews resort;² and in secret I have spoken nothing.³

21. Why dost thou ask Me?⁴ ask them who have heard what I have spoken to them: behold, they know what things I have said.

22. And when He had said these things, one of the officers standing by, gave Jesus a blow,⁵ saying: Answerest Thou the high-priest so?

23. Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why dost thou strike Me?⁶

24. And⁷ Annas⁸ sent Him bound to Caiphas, the high-priest.

¹ G. P. "the." Griesbach and Schott cancel the article. He spoke of synagogues generally; not of one in particular.

² G. P. "whither the Jews always resort." Schott adopts the Vulgate reading, which is conformable to several uncial manuscripts, and to the versions generally.

³ He had often explained in private His public discourses, and disclosed divine mysteries to His disciples: but He concealed nothing through fear of censure: He said nothing in secret, which did not harmonize with His public teaching.

⁴ It is inconsistent with the rules of judicial investigation to question the accused, when no proof of guilt has been offered.

⁵ With his hand.

⁶ Our Lord bore meekly the insult, but remarked on its injustice, that none might suppose He had given any occasion for such treatment.

⁷ P. "Now." G. αὐτῷ. One uncial manuscript has δέ, which was the Vulgate reading, and is expressed in several ancient versions. Some cancel both particles.

⁸ "Had sent." This verse might follow v. 13, since all that is above related took place in the court of Caiphas, as is evident from its connexion with what follows, and from a comparison of this statement with those of the other evangelists. The Hebrews have no præterpluperfect. Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

25. And Simon Peter was standing, and warming himself. They said therefore to him:¹ Art not thou also one of his disciples? He denied it, and said: I am not.

26. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with Him?

27. Again therefore Peter denied: and immediately the cock crew.

28. Then they led Jesus from Caiphas to the hall of the governor.² And it was morning, and they went not into the hall, that they might not be defiled, but that they might eat the passover.³

29. Pilate therefore went out⁴ to them, and said: What charge do ye make against this man?

30. They answered and said to him: If he were not a malefactor, we should not have delivered Him up to thee⁵

31. Pilate therefore said to them: Take Him yourselves, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.⁶

¹ Matt. xxvi. 69; Mark xiv. 67; Luke xxii. 56.

² Pontius Pilate, who as procurator governed Judea in the name of the Roman emperor. Matt. xxvii. 2; Mark. xv. 1; Luke xxiii. 1.

³ Paschal victims continued to be eaten through the octave. The lamb had been already eaten on the preceding evening. The Pharisees considered that by entering within the precincts of a court, wherein a heathen governor presided, they would contract legal defilement, and be disqualified from partaking of feasts wherein the flesh offered in sacrifice was eaten. Act. x. 28; xi. 3.

⁴ In front of his court-house.

⁵ They rest on the opinion of their own justice, which they suppose to be entertained by the governor: but from the other evangelists it is clear that they accused Him specifically of sedition.

⁶ From this it appears that the power of inflicting death was not recognised at that time as belonging to the Jewish tribunals: but some restrict the meaning to civil causes, and maintain that they could decree capital punishment for offences against religion, subject, however, to the ratification of the Roman governor.

32. That the word of JESUS might be fulfilled, which He said, signifying what death He should die.¹

33. Pilate therefore went again into the hall,² and called JESUS, and said to Him: Art Thou the king of the Jews?

34. JESUS answered:³ Sayest thou this of thyself,⁴ or have others told it to thee of Me?

35. Pilate answered: Am I a Jew? Thy own nation, and the chief-priests, have delivered Thee up to me: what hast Thou done?

36. JESUS answered: My kingdom is not of this world.⁵ If My kingdom were of this world, My servants would certainly strive⁶ that I should not be delivered to the Jews: but now My Kingdom is not hence.⁷

37. Pilate therefore said to Him: Art Thou a king, then? JESUS answered: Thou sayest⁸ that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth⁹ beareth My voice.

38. Pilate saith to Him: What is truth?¹⁰ And when he said this, he went out again to the Jews, and said to them: I find no guilt in Him.

¹ By crucifixion, which could only be ordered by the governor. It was not a Jewish mode of punishment. Matt. xx. 19.

² Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3.

³ G. P. "him." The pronoun is cancelled by Lachmann, Meyer and Schott. It is not found in the chief manuscripts, or versions.

⁴ Our Lord shows His knowledge that Pilate does not give credit to the charge, in the offensive meaning which it bears. He questions His judge, and insinuates the injustice of His mode of proceeding.

⁵ Earthly and secular—not an empire of force.

⁶ The Greek term signifies violent efforts, such as the agonistic struggles.

⁷ Not of earthly origin, as it is not of an earthly character. It is the reign of truth and grace.

⁸ This is an Hebraism, implying affirmation.

⁹ A lover of truth.

¹⁰ Without awaiting an answer. He felt that his question was idle, as far as the trial of Jesus was concerned.

39. But ye have a custom that I should release one to you at the passover : will ye therefore that I release to you the king of the Jews ?¹

40. Then they all cried again : Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

Continuation of the history of the passion of Christ.

1. Then therefore Pilate took Jesus, and scourged Him.²

2. And the soldiers, plaiting a crown of thorns, put it upon His head, and they put on Him a purple garment.

3. And they came to Him,³ and said : Hail, king of the Jews : and they gave Him blows.⁴

4. Pilate therefore went forth again, and saith to them : Behold, I bring Him forth to you, that ye may know that I find no guilt in Him.

5. (Jesus therefore came forth wearing the crown of thorns, and the purple garment.) And he saith to them : Behold the Man !

6. When the chief-priests, therefore, and the officers had seen Him, they cried out, saying : Crucify, crucify Him.⁵

¹ Pilate, having declared that no crime had been proved, should have discharged Jesus as innocent : but not being willing to repel his accusers as wanton persecutors, he appealed to their clemency, and offered to liberate him, if they would solicit it as an act of mercy. Matt. xxvii. 15 ; Mark xv. 6 ; Luke xxiii. 17.

² By weak and criminal policy, hoping to appease the persecutors. Matt. xxvii. 27 ; Mark xv. 16.

³ These words are wanting in G. P. Lachmann and Schott have inserted them on the authority of two uncial manuscripts, and the versions generally.

⁴ The soldiers added wanton insults to the punishment which they were ordered to inflict, being led on by the general rage against Jesus.

⁵ Many manuscripts and versions have the pronoun in this place.

Pilate saith to them : Take Him yourselves, and crucify Him¹ : for I find no guilt in Him.

7. The Jews answered Him : We have a law ; and according to the law He ought to die, because He made² Himself the Son of God.³

8. When Pilate, therefore, had heard this saying, he feared the more.⁴

9. And he entered into the hall again, and said to Jesus : Whence art Thou ?⁵ But Jesus gave him no answer.⁶

10. Pilate therefore saith to Him : Speakest Thou not to Me ? knowest Thou not that I have power to crucify Thee, and I have power to release Thee ?

11. Jesus answered : Thou wouldst not have any power against Me, unless it were given to thee from above.⁷ Therefore he that hath delivereth Me to thee,⁸ hath the greater sin.⁹

12. And thenceforth Pilate sought to release Him. But the Jews cried out, saying : If thou release this man, thou art not a friend of Ccsar : for whosoever maketh himself king, speaketh against¹⁰ Ccsar.

13. Now when Pilate had heard these words,¹¹ he brought

¹ This does not imply permission or approval ; but is an indignant direction to do that which their usages did not permit, and justice forbade.

² Gave Himself out as.

³ They regarded Him as a false prophet and blasphemer, who by the law was subject to death. Lev. xxiv. 14—16.

⁴ He was alarmed, lest Jesus might be such as He proclaimed Himself.

⁵ Pilate wished to know whether He claimed a divine origin.

⁶ The question was irrelevant to the charge of sedition, which was the only one of which Pilate could take cognizance : wherefore silence was not disrespectful.

⁷ By divine permission and decree.

⁸ The high-priest, who delivered Jesus to Pilate.

⁹ Their crime was greater than that of Pilate, who reluctantly yielded : yet even he sinned grievously.

¹⁰ Opposes, rebels against. See Isaiah xxii. 22, apud Septuagint.

¹¹ G. P. "That saying." Schott adopts the Vulgate reading, which is conformable to six uncial manuscripts, and many versions. The fear of

JESUS forth; and sat down on the judgment seat,¹ in the place that is called Lithostrotos,² and in Hebrew Gab-batha.³

14. And it was the eve of the passover,⁴ about the sixth⁵ hour, and he saith to the Jews: Behold your king.⁶

15. But they cried out: Away with Him; away with Him; crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cesar.

16. Then therefore he delivered Him to them, to be crucified. And they took, and led forth JESUS.

17. And bearing His own cross,⁷ He went forth to that place which is called Calvary, but in Hebrew Golgotha,

18. Where they crucified Him, and with Him two others, one on each side, and Jesus in the middle.⁸

19. And Pilate wrote a title⁹ also: and put it on the

incurring the anger of Cesar determined Pilate to yield to the wishes of the Jews.

¹ Erected for the occasion. He employed the judicial forms, whilst he violated every principle of justice.

² "A tessellated pavement formed of pieces of marble and stone of various colors." Bloomfield.

³ An elevated place, or suggestus.

⁴ The eve of the paschal sabbath, that is of the sabbath which occurred within the octave of the paschal solemnity. See Mark xv. 42.

⁵ Some manuscripts, D. I. 72. 88. 123. 152, have the third hour, which accords better with Mark, who states that they crucified Him at the third hour. This was the reading in the very ancient manuscript preserved in the Cathedral of Ephesus, said to be the autograph of St. John. However, the common reading may be understood of a time near noon, when the third hour had not altogether expired, day light being divided into four parts, prime, terce, sext, and none.

⁶ Pilate seems to have regarded Him as such, since he even styled Him so in the inscription on the cross, and refused to qualify the appellation.

⁷ Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33.

⁸ "The cross itself, if you observe, was a tribunal: for the judge being in the middle, the thief who believed was acquitted, the other who blasphemed, was condemned. By this He intimated what He will do with the living and the dead, of whom some He will put on His right hand, others at His left." St. Augustin in c. vii. Joan. tract. xxxi.

⁹ An inscription marking the charge for which He died.

cross. And the writing was : JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title, therefore, many of the Jews read, because the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, in Greek, and in Latin.

21. Then the chief-priests of the Jews said to Pilate : Write not : The King of the Jews : but that He said : I am the King of the Jews.

22. Pilate answered : What I have written, I have written.¹

23. The soldiers, therefore, when they had crucified Him, took His garments² (and they made four parts, to every soldier a part) and also His coat.³ Now the coat was without seam, woven from the top throughout.⁴

24. They said then one to another : Let us not cut it, but let us cast lots for it, whose it shall be ; that the scripture might be fulfilled, saying : They have parted My garments among them : and on My vesture they have cast lots.⁵ And the soldiers indeed did these things.

25. Now there stood by the cross of Jesus, His mother,⁶ and the sister of His mother, Mary the wife of Cleophas,⁷ and Mary Magdalen.

26. When Jesus, therefore, had seen His mother and the disciple whom He loved standing, He saith to His mother : Woman,⁸ behold thy Son.⁹

¹ Definitively, and unchangeably.

² Outward garments.

³ Tunic, or inner garment.

⁴ Like a hose.

⁵ Ps. xxi. 19.

⁶ " Her affection led her to disregard danger." St. Ambrose in Luc. l. x. No. 120.

⁷ He is thought to be the same as Alphaeus, and husband of the sister of our Lord's mother.

⁸ This may here imply that the relation of mother and son is, in a measure, broken off by death.

⁹ He gave John in His own place.

27. After that, He saith to the disciple: Behold thy mother.¹ And from that hour the disciple took her to his home.

28. Afterwards Jesus, knowing that all things² were³ accomplished, that the scripture might be fulfilled,⁴ said: I thirst.

29. Now there was a vessel set there full of vinegar. And they putting upon hyssop⁵ a sponge full of vinegar,⁶ put it to His mouth.

30. Jesus, therefore, when He had taken the vinegar, said: It is consummated.⁷ And howing His head, He gave up the ghost.

31. Then the Jews, (because it was the eve of the sabbath,) that the bodies might not remain upon the cross on the sabbath, (for that was a great sabbath-day,⁸) besought Pilate that their legs might be broken,⁹ and that they might be taken away.

¹ St. Ambrose remarks that this evangelist has taken care to record this remarkable fact, which "the others passed over in silence, how Christ on the cross addressed His mother, deeming it of greater importance to state that He who triumphed over torments and punishments, the conqueror of the devil, performed the duties of filial affection, than that He bestowed the kingdom of heaven. For if it be an edifying fact, that pardon is given by the Lord to a robber, it is far more edifying that the mother is honored by her Son. But neither was Mary wanting in what became her as mother of Christ, since whilst the apostles fled away, she stood before the cross, and with tearful eyes looked on the wounds of her Son, for she did not look to the death of her beloved, but the salvation of the world." Ibidem.

² "You see His power in death: since He waited, until all things should be accomplished which the prophet foretold should happen before His death." St. Augustin in Joan c. vii. tract. xxxi.

³ G. P. "now." This is much suspected by Schott.

⁴ By the fact He fulfilled the Scripture.

⁵ Sticking it on a twig of hyssop. There was an humble plant with this name in Judea, with a reedy stalk. It is called by Matthew and Mark a reed. It was long enough to reach the lips of Christ, who was not very elevated from the ground.

⁶ "A sort of meagre and sour *made wine*." Bloomfield.

⁷ The work assigned to Him by the Father.

⁸ As happening in the paschal octave.

⁹ To hasten their death, and prevent the possibility of recovery or escape.

32. The soldiers therefore came, and broke the legs of the first, and of the other who was crucified with Him.

33. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs.

34. But one of the soldiers with a spear opened His side, and immediately there came out blood and water.¹

35. And he who saw it² hath given testimony, and his testimony is true. And he knoweth that he saith true,³ that ye also⁴ may believe.

36. For these things were done that the scripture might be fulfilled: "Ye shall not break a bone of Him."⁵

37. And again another scripture saith: "They shall look into Him whom they pierced."⁶

38. And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus.

39. And Nicodemus, he who at the first came to Jesus by night,⁷ came also, bringing a mixture of myrrh and aloes, about an hundred pound.⁸

40. They took therefore the body of Jesus, and bound it

¹ This flow was doubtless preternatural, and symbolical of the sacraments, as the Fathers observe. Lymph resembling water with blood might flow from the pericardium after death.

² The evangelist himself, who did not leave the place of the crucifixion until the body of our Lord was removed for interment.

³ This is a strong affirmation of the truth of the narrative.

⁴ This word is wanting in G. P., but Schott, Griesbach and other critics defend it on the authority of five uncial manuscripts and the versions generally.

⁵ This was said of the Paschal lamb, the type of Christ, our passover. Exod. xii. 46. Numb. ix. 12.

⁶ Zach. xii. 10. The prophet speaks of the sorrow of Jerusalem, when converted she shall behold the wounds which she inflicted on her Lord.

⁷ Supra ch. iii. 2.

⁸ Weight.

in linen cloths with the spices, as the manner of the Jews is to bury.¹

41. Now there was in the place where He was crucified, a garden, and in the garden a new sepulchre, where no man yet had been laid.

42. There, therefore, because of the preparatory day of the Jews, they laid JESUS, because the sepulchre was nigh at hand.

CHAPTER XX.

The resurrection of Christ—His manifestation to His disciples.

1. And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, to the sepulchre: and she saw the stone² taken away from the sepulchre.

2. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved,³ and said to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.⁴

3. Peter therefore went out, and that other disciple, and they came to the sepulchre.

4. And they both ran together, and that other disciple outran Peter,⁵ and came first to the sepulchre.

¹ Embalm. The Jewish mode of embalming is remarked as distinct from that of the Egyptians, who embowelled the body, and filled it up with spices.

² The large stone which had been placed at its mouth. Of this no mention is previously made by this evangelist: but he speaks of it, as known to his readers from the other evangelists.

³ John.

⁴ From the circumstance of the stone being rolled away, and, perhaps, from inspecting the sepulchre, she concluded that the body had been removed by the Jews.

⁵ John being younger.

5. And when he stooped down, he saw the linen cloths lying, but yet he went not in.¹

6. Then cometh Simon Peter, following him, and he went into the sepulchre, and saw the linen cloths lying,²

7. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up into one³ place.

8. Then that other disciple, who came first to the sepulchre, also went in, and he saw, and believed.⁴

9. For as yet⁵ they knew not the scripture, that He must rise from the dead.

10. The disciples, therefore, departed again to their home.⁶

11. But Mary stood without, at the sepulchre, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre.

12. And she saw two angels⁷ in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13. They say to her: Woman, why art thou weeping?

¹ Through respect for Peter, John awaited his arrival.

² This showed that the body had not been stolen away, since, as St. Chrysostom remarks, the myrrh and other spices must have, like glue, or lead, attached the linens to the body, and no thief would have delayed to separate them. See hom. lxxxv. alias lxxxiv. in Matt.

³ This circumstance, according to St. Chrysostom, shows that there was neither haste, nor confusion, as must have been the case were the body withdrawn clandestinely. The head-kerchief was laid aside, and rolled up, as by one rising from sleep. St. Augustin remarks, that "on the cross itself He left His body when He pleased, and withdrew: He lay in the tomb as long as He pleased: when He pleased He arose from it as from a bed." In Ev. Joan. c. viii. tr. xliii. 9.

⁴ That Christ had risen.

⁵ Up to that moment.

⁶ The meaning seems to be, to the place where they assembled together.

⁷ She may not have recognised them as such.

She saith to them: Because they¹ have taken away my Lord:² and I know not where they have laid Him.

14. ³When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15. Jesus saith to her: Woman, why art thou weeping? whom dost thou seek? She thinking that it was the gardener,⁴ saith to Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him:⁵ and I will take Him away.⁶

16. Jesus saith to her: Mary.⁷ She, turning, saith to Him: Rabboni (which is to say, Master.)

17. Jesus saith to her: Do not touch Me,⁸ for I am not yet ascended to My Father: but go to My brethren, and say to them: I ascend to My Father and to your Father,⁹ to My God¹⁰ and your God.

18. Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and He said these things to Me.

19. Now when it was late¹¹ that same day, the first of

¹ His enemies.

² Her faith in His divinity was unshaken.

³ G. P. "and." Schott rejects it, on the authority of manuscripts and versions.

⁴ She probably did not raise her eyes to regard Him, not having any idea that it was He. The most natural thought was that the person in charge of the garden was there.

⁵ She supposed that he might have removed the body, with a view, perhaps, to its interment elsewhere.

⁶ With the aid of the disciples.

⁷ The mention of her name in His usual tone of affection led to immediate recognition.

⁸ She, doubtless, affectionately and reverently embraced His feet: He tells her not to delay in giving this token of attachment, as He was not immediately to withdraw from the world, so that she would have other opportunities. To touch, often means to embrace.

⁹ He encourages His disciples by calling God their Father and His Father: but they are adopted children, whilst He is the only-begotten Son.

¹⁰ As man, He styles the Father His God.

¹¹ In the evening.

the week,¹ and the doors were shut,² where the disciples were gathered together through fear of the Jews, Jesus came, and stood in the midst,³ and said to them: Peace be to you.⁴

20. And when He had said this, He showed them His hands, and His side. The disciples, therefore, were glad, when they saw the Lord.

21. He said, therefore,⁵ to them again: Peace be to you. As⁶ the Father has sent Me, I also send you.

22. When He had said this, He breathed on them,⁷ and He said to them: Receive ye the Holy Ghost.⁸

23. Whose sins you shall forgive,⁹ they are forgiven them: and whose¹⁰ you shall retain, they are retained.

24. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I see in His hands the print of the nails, and put my finger into the place¹¹ of the nails, and put my hand into His side, I will not believe.¹²

¹ Sunday.

² Barred, to protect those within from any sudden attack.

³ The miraculous presence of our Lord, notwithstanding the closed doors, presents no difficulty to those who consider the power of God. The laws of nature, which prevent the compenetration of bodies, cannot be an obstacle to the accomplishment of that which their Divine Author wills.

⁴ The usual Jewish salutation.

⁵ G. P. "Then Jesus said." The name is omitted in three uncial manuscripts, and several versions. Schott suspects it to be an interpolation.

⁶ In like manner, but not with equal power.

⁷ Symbolical actions were familiar with the Jews. Breathing signified the communication of the Spirit.

⁸ The third Person of the Divine Trinity—His grace and power.

⁹ In My name.

¹⁰ Sins.

¹¹ G. P. "Print." "The Alexandrian, and four other manuscripts, have *τύπον* for *τύπος*. The Syriac as well as the Vulgate and Saxon, follows this reading." Campbell.

¹² Thomas would not believe that He had risen and appeared to them

26. And after eight days, His disciples were again within; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand,¹ and put it into My side; and be not incredulous, but faithful.²

28. ³Thomas answered, and said to Him: My Lord, and my God.⁴

29. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed:⁵ blessed⁶ they who have not seen and have believed.⁷

30. Many other signs⁸ also Jesus performed in the sight of His disciples, which are not written in this book.

31. But these are written, that ye may believe that Jesus is the CHRIST, the Son of God:⁹ and that believing,¹⁰ ye may have life in His name.¹¹

in His own body, until he had ocular and palpable evidence. He had not lost faith in Christ, but he did not think that He was to rise from the dead.

¹ The wound must have been wide.

² G. P. "And." Griesbach and Schott cancel the conjunction, which is not found in six uncial manuscripts nor in several versions.

³ I have restored the Rhemish version of this passage.

⁴ This is a plain profession of faith in the divinity of Christ.

⁵ Thou believest.

⁶ Happy.

⁷ Happy are they that see not, and yet believe. The aorist is equivalent to the indicative present, and signifies a habit of mind.

⁸ Miracles.

⁹ This implies the belief of the divinity of Christ, and of all that He taught.

¹⁰ And living accordingly.

¹¹ Through His merits.

CHAPTER XXI.

Christ manifests Himself to His disciples by the sea side, and, gives Peter the charge of His sheep.

1. After this, Jesus manifested Himself again to the disciples at the sea of Tiberias: and He manifested¹ after this manner.

2. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael,² who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples.³

3. Simon Peter saith to them: I am going to fish. They say to him: We also come with thee. And they went forth, and entered into the ship:⁴ and that night they caught nothing.

4. But when the morning⁵ was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.⁶

5. JESUS, therefore, said to them: children,⁷ have you any thing to eat? They answered Him: No.

6. He saith to them: Cast the net on the right side of the ship, and ye will find. They cast, therefore: and now they were not able to draw it up for the multitude of fishes.⁸

7. That disciple, therefore, whom Jesus loved,⁹ said to

¹ Himself.

² Thought to be Bartholomew.

³ Probably "apostles."

⁴ G. P. "immediately." It is cancelled by Lachmann, Meyer and Schott. Five uncial manuscripts and many versions omit it.

⁵ Dawn.

⁶ The appearance of our Lord was not such as to lead to immediate recognition. He was pleased to manifest Himself by His works.

⁷ "Boys." A familiar way of addressing men of an humble class. It is used by St. John as an expression of affection.

⁸ The Greek term is often used for fish.

⁹ John.

Peter: It is the Lord.¹ Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked²) and cast himself into the sea.³

8. But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they came to land, they saw a fire kindled, and a fish laid thereon, and bread.⁴

10. Jesus saith to them: Bring hither of the fishes which ye have now caught.

11. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three:⁵ and although there were so many, the net was not broken.

12. Jesus saith to them: Come, and dine.⁶ And none of them who were at meal,⁷ durst⁸ ask Him: Who art Thou? Knowing that it was the Lord.

13. And Jesus⁹ cometh and taketh bread, and giveth to them, and the fish in like manner.

¹ The miraculous draught left no doubt of His identity.

² Without his coat, but not without under-covering. This use of the term is common to the classical and sacred authors: vid. 2 Kings vi. 90. Virgil says: *Nudus sere, nudus ara*.

³ He girt about him the upper tunic (as the Greek term signifies) that it might not incommode him in swimming. He cast himself into the sea to aid in bringing the net to shore. Reverence for our Lord led him to put on the outward garb, although he was not uncovered.

⁴ These things were miraculously provided.

⁵ The number is specified to mark the miraculous character of the draught.

⁶ The Greek term is used to signify the first meal taken by the ancients a little before noon. It was still early in the morning, when our Lord invited His apostles to partake of this repast.

⁷ G. P. "None of the disciples." The Saxon version agrees with the Vulgate.

⁸ Through reverence, and consciousness that it was unnecessary.

⁹ G. P. "Jesus then cometh." Schott thinks that no conjunctive particle should be read.

14. This is now the third¹ time, that Jesus was manifested to His disciples² after He was risen from the dead.

15. When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these?³ He saith to Him: Yea, Lord,⁴ thou knowest that I love Thee. He saith to him: Feed my lambs.

16. He saith to him again: Simon, son of John,⁵ lovest thou me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs.⁶

17. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because he had said to him the third time, Lovest thou Me? And he said to Him: Lord, Thou knowest all things:⁷ Thou knowest that I love Thee. He said to him: Feed My sheep.

18. Verily, verily, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk whither thou wouldst. But when thou art old, thou wilt stretch forth thy hands, and another will gird thee, and lead thee whither thou wouldest not.

19. And this He said, signifying by what death he should glorify God.⁸ And when He had said this, He saith to him: Follow Me.⁹

¹ The third day. His apparitions were frequent on each day.

² Assembled together. He had manifested Himself separately to Simon Peter, and to the two disciples at Emmaus.

³ Thy fellow-disciples.

⁴ Peter answers in the affirmative, but does not specifically state that he loves more than the others.

⁵ Son of Jona. By omitting the surname which He Himself had given Him, He insinuates that he had proved unworthy of it by his weakness.

⁶ P. "Feed My sheep." The Greek uses the term ποιμαίνει, which includes all the duties of a shepherd. The Saxon version is conformable to the Vulgate.

⁷ This is a strong acknowledgment of the omniscience of Christ.

⁸ Our Lord did not merely refer to the free activity of manhood, and the helpless dependence of age, but to the violence which Peter was to suffer, when in his old age he should be dragged to martyrdom.

⁹ Intimating that he should prepare himself for a death like that of His Master.

20. Peter turning round, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said : Lord, who is he that shall betray Thee ?

21. When therefore Peter had seen him, he saith to Jesus : Lord, and what will this man do ?¹

22. Jesus saith to him : So² I will have him remain till I come, what is it to thee ? follow thou Me.

23. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, he should not die, but, So I will have him remain till I come, what is it to thee ?

24. This is that disciple who giveth testimony of these things, and hath written these things : and we know³ that his testimony is true.

25. But there are also many other things which Jesus did : which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.⁴

¹ Literally : " but this man what ? " What will become of him ? Peter was curious to know the end of the beloved disciple.

² G. P. " If. " Sic in the Vulgate is thought by many to be a mistake of copyists for Si. It is however supported by the Saxon version. The Cambridge manuscript has 'Ea ; but likewise : οὕτως.

³ John appeals, as it were, to his readers, and unites them with himself in testimony, by the figure which is called communication.

⁴ This is an hyperbolical expression, intended to declare the immense number of the miracles of Christ. Amen is regarded by critics as an addition of the copyist. It is not found in the four chief manuscripts, nor in the versions generally.